AKWESASNE NOTES

Where the Partridge Drums

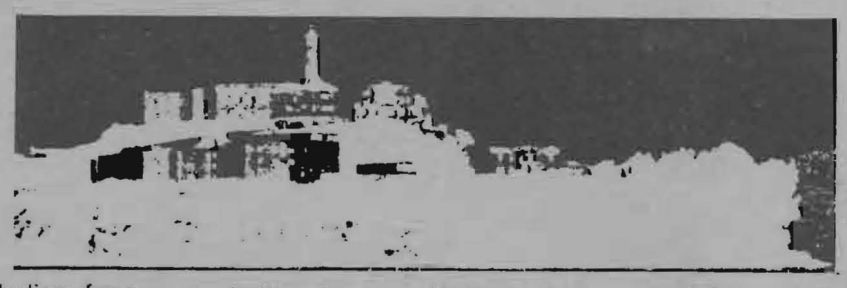
Robert L. Bee
Box U 158 /4
University of Connecticut
Storrs, Connecticut 06226

VOLUME 3, Number 5
Circulation: 18,000

Early Summer, 1971
June

NEWSTAND PRICE:
Fifty Cents

alcatraz-indian uprising that worked



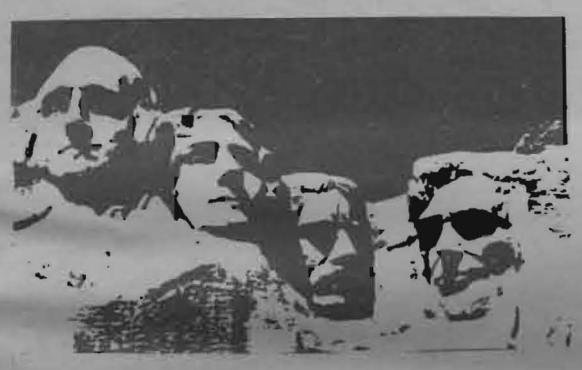
On November 20, 1969, a group of Indians of All Tribes seized Alcatraz Island in San Francisco Bay. With the prison closed down, the island had been declared surplus property by the U.S. Government. The idea of land coming back to the Indians – instead of losing more – blew a spark of hope into flame in the hearts of Indians – and their friends – all over the continent. Hundreds, thousands, of Indians from all over came to Alcatraz – and many returned home to organize their own people to take actions in their own areas.

But the US Government stood firm in its refusal to turn the island over to the Indians for a cultural center. Instead, it cut off the electricity and water supply, harassed the charter boats which brought supplies, and played the waiting game. Several times a confrontation appeared imminent – but public opinion seemingly made the Government hold off.

Then on June 11th, 30 armed marshals backed up by the Coast Guard cleared the island under cover of night. There was no resistance from the 15 people sleeping there at the time.

Alcatraz had been home, and now without any place to go, Indians of All Tribes, joined by Indians from a wide area who came to help, seized an abandoned missile site with a small group of houses on it. Chicago Indian Village people, who had been burned out just at this time, took another site, and New York area Indians showed their anger by painting a racist statue of former US president Theodore Roosevelt. Elsewhere, Indians planned their actions quietly. As Vicki Lee told a rally in San Francisco, "If not Alcatraz, someplace else. We are prepared to die."

An editorial is on page 2, and articles about the removal of the Indians this month – and the reaction that followed, are on pages 4, 5, 6.



what are these faces doing here?

What Americans know as Mount Rushmore – the Shrine of Democracy – is a part of sacred Sioux land that has never been paid for. Just as annoying is that the beauty of the mountains has been marred by the carving of four faces – white faces – of US presidents known as Indian fighters.

Last year, an occupation force camped out on the Shrine of Democracy to call attention to the failure of the U.S. to return the gunnery range – land taken during the Second World War. This spring, they came back, hoping that there would be arrests and that a Federal Court hearing would raise a lot of issues about a treaty just a little more than 100 years old.

They were not disappointed, and page 8 has the story. Earlier, some of the same Indians were involved in further dramatization of the problems of Indians caught in the city – see page 18. A listing of urban Indian centers and action groups is on page 43. With more than half of the continent's Indians living in the cities, they may play a big role in the restoration of hope and life in Indian hearts.

THE TIME of GREAT PURIFICATION

An understanding of the ancient Hopi prophecy which becomes truer each passing year, is vital for all peoples. The Hopi are vitally important to all Indians as the custodians of sacred teachings and the secrets of Life and the Creation.

But their existence is threatened by a powerful strip mining, smog producing, water gobbling industrial-Interior complex which is destroying Black Mesa, the Hopi, and maybe the South West. Read the words of Hopi elders and of the rape of the land on pages 16 and 17.

Associated Press Wirephoto

Sheriff's Deputies Arrest Indian At a Surplus Missile Site in California

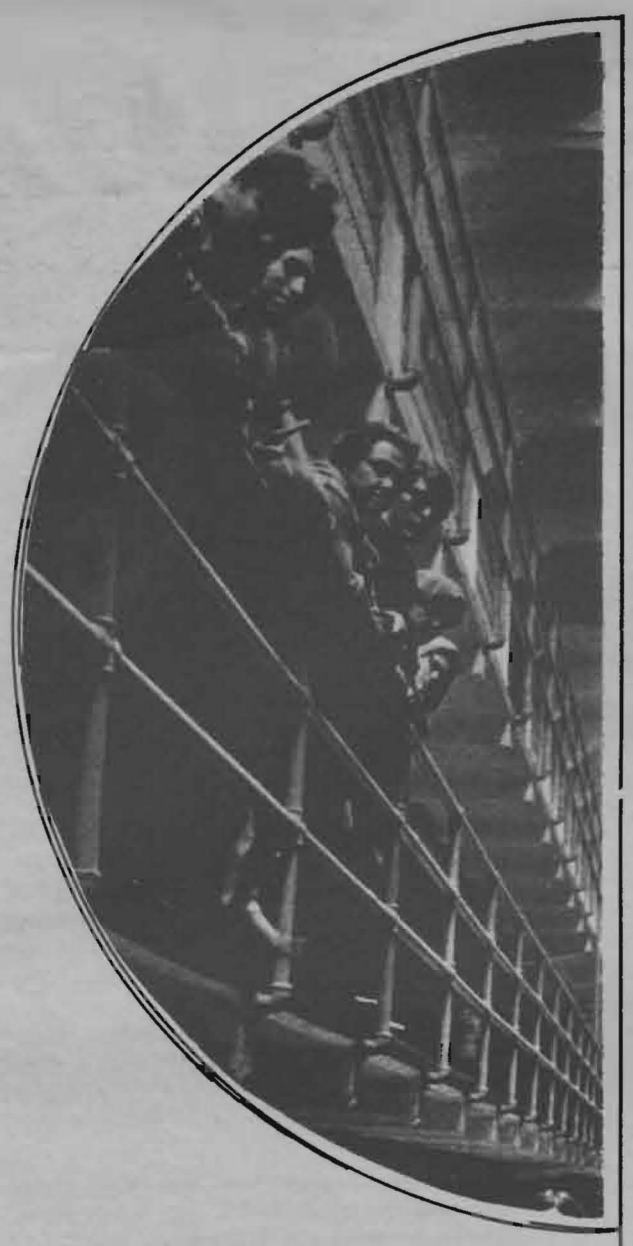
"Trespass is trespass, and if you found some wild strangers on your front lawn, you'd call the police, and that's what we did."
– – Bradley Patterson, White House minority affairs special assistant

The natives are restless

The Sioux Occupation of Canada

The events following the Battle of the Little Big Horn in 1876, when Custer got his, had a big role in the whole of the history of North America. Sitting Bull and thousands of Sioux fled to Canada. He claimed to have been born on that side of the border. Had the Canadian Government not pushed them back across the border in to the hands of the waiting American military, the Sioux Nation might today be almost intact. Western Canada might be yet an Indian Territory.

The story is told with previously unpublished documentation on pages 21-22-23 by editor Rarihokwats. How the Governments play the waiting game/squeeze play, how the faith of the Indians in the humanity of Western Man is unfulfilled, is a lesson which can influence Indian politics and strategies in the years ahead. Learn from our grandfather, Sitting Bull. He has more to teach us all.



KEEPERS OF THE FLAME

I'll make my stand on Alcatraz
Tho it may be my last
Past souls are with me once again
Tis the gathering of the past.

The broken bodies laid to waste
Upon the sands of time
'Tis like a mirror of myself
We cannot die this time.

We must make new the very old
And rekindle the spark of life
This stand I make is not alone
There are thousands in this strife.

There are millions who should walk
Once more in gallant liberty
Across the plains and o'er the hills
To keep the fires of freedom free.

Tributes to those who gave their all
And hope to us who keep the flame
A will to live with the guts to fight
To hold high forever the Indian name.

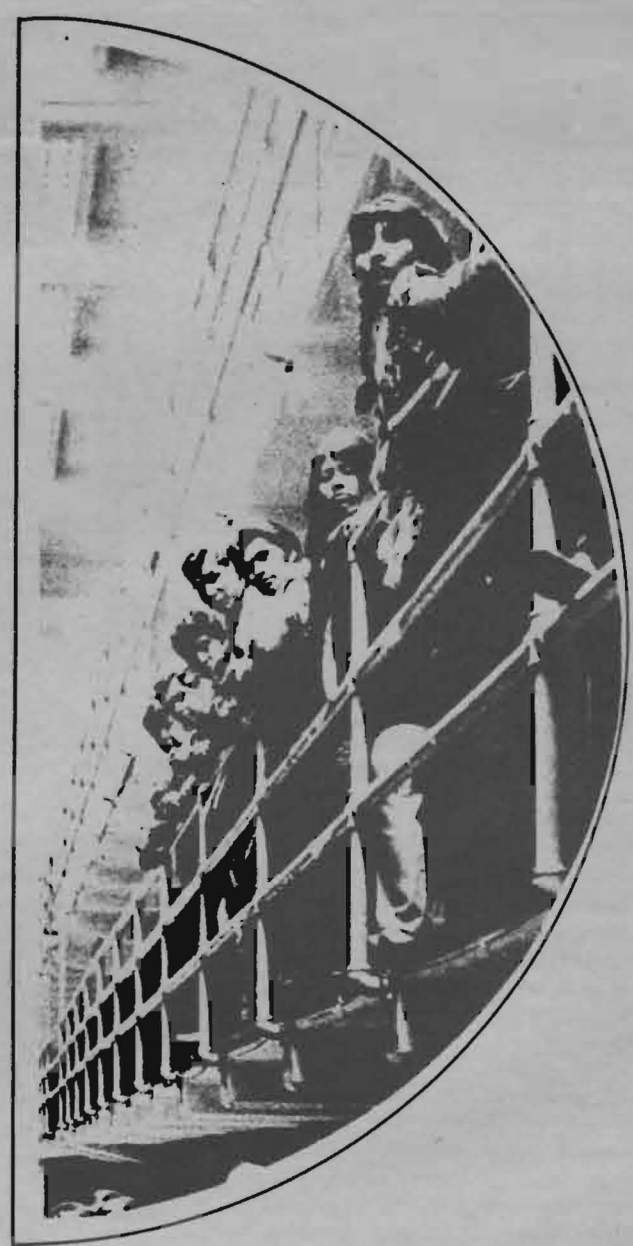
So each of us who stands alone
Stands not alone but together
Each one can do his mite or most
And we will stand forever.

Each one of you must hold the flame
O'er your head for all the world to see
Pick up the torch that was tossed to you
And walk again in Liberty.

To those of us who kept the flame
Out here alone on Alcatraz
We ask of you who really care
To be our strength on Alcatraz.

So once again the world will know
Of proud people they could not kill
Then as a united army
We will walk beyond Alcatraz.

Helen C. Becker



alcatraz

Bury My Heart In Wounded Knee, which has been on the best-seller chart for weeks now, chronicles Indian-government relations a century ago.

This month's removal of the Indians of All Tribes from Alcatraz is just another chapter. It was a re-enactment of the Indians' Passion Play, following a script that was written in some distant past – everyone played their parts well.

The Indians, poor and unarmed and peaceful, were met by a force of armed, well-equipped soldiers. The Indians went to another site after their removal and were removed from there too. The Government did not act until it had a pretext of "criminal behaviour" – it used to be stealing a cow, this time it was stealing copper wire.

The Government which before was powerlessto help the Indians is now able to keep 30 armed men on patrol on the island, plus Coast Guard vessels. The Government which could not aid the Alcatraz people is able to put in mercury lights and chain-link fences to keep them off. And to top it off, the Government announces to its people that the land will be used for thebenefit of all Americans for a national park – with an Indian exhibit, of course.

Last July, when the Indians had been on Alcatraz for about 9 months, and there was wide-spread interest among Indians across the continent, President Nixon gave his "Indian message" to Congress in which he promised self-determination and a new era for American Indians. He did not mention Alcatraz – the one thing Indians were clamoring for at the time.

1871 or 1971, its's pretty much the same. Bloodless, this time, but with the end result the same.

But Alcatraz will never be the same, and the American conscience will never be able to purge itself of its failure to respond to a small request by a dispossessed people for a few acres of rocky land the US had said it didn't want anymore.

Any national park would be haunted by the men who were imprisoned in Alcatraz, for their ghosts too were felt by the Indians there – "what kind of people build iron cages like these?" they asked.

"What good can be said about a way of life which institutionally tortures its own people?"

Indian ghosts will haunt Alcatraz now, just as the rest of the nation is haunted by Indians of the past. Although the history books, TV, film all tell a nice tale, Americans can't seem to quite get Indians out of their system. They work at it, naming streets and counties along Indian themes, playing Indian Guides at the YMCA, having an Indian unit around Thanksgiving in schools ("Indians gave the world corn.") But somehow the bad start that the colonists made still continues, with Vietnam still another Indian war for a nation moving west. The Pacific islands, Japan, Korea, Vietnam, Laos. . . Cambodia. . . . Thailand. Ever westward.

No, they can put a national park on Alcatraz, but they'll never be able to forget that they had to put the Indians off to do it. Every person who steps there will hear the whisper, "Remember what you did to the Indians so you could walk here. . ."

In a less-historical vein, a look at what happened on Alcatraz can be useful. Thelesson may be hard for both sides to learn – the article on Sitting Bull in Canada elsewhere in this issue contains lessons too which are valid in 1971.

The Indians were not without fault. Tribesmen of the continent were enthused, made the pilgrimage, and then resumed their jobs, and became involved in other activities. Leadership and skills which might have been useful on Alcatraz became co-opted in other activities and reaching out in other glamorous pursuits. As special White House assistant Bradley Patterson said, "You don't think Navajo Chairman Peter MacDonald cares one iota about Alcatraz?" Indians who complain about the removal from Alcatraz should examine their own lives to see what they themselves did to make the dream possible.

White people can look at their activities, too. Of course, if they didn't want the Indians to have Alcatraz – that's their opinion and they will have to face the responsibility for that. But for those Americans whodid want the Indians to have Alcatraz, they need to see what they did to make that possible. Sending old clothes, even money, carrying over water and supplies, perhaps writing a letter to a congressman – these things were needed, and they are appreciated – but they are not enough. Tax money paid the marshals, and is buying the chainlink fences. It will pay for the development of the national park on Alcatraz.

For many, Alcatraz was a new kind of Wild West Show, and the tourist boats will have to seek a new attraction now. The pseudo-radicals who needed a cause to identify with will have to seek a new minority group "to help" or be content with the more relevant (and difficult) job of changing white people into a society which does not have problems with "its minorities".

The government's action aroused a lot of press publicity, but not too much more. Certainly the people of New York or San Francisco did not take to the streets in protest. No benefactor stepped forward to offer the Indians of All Tribes a new base. How many Congressmen and Senators fear they will not be re-elected because of their failure to pursue the Alcatraz cause?

Only the most gullible will fall for the government propaganda. "Navigation hazard without the light" they say. But the government is the one who turned off the electricity. "Vandalism" they say. Butthe government said the buildings were in such bad shape they wanted the Indians off for their own safety, and also said it was planning to remove the buildings for a national park. Selling the copper wire for much-needed funds for the Indians was only making good use of natural resources.

No, America needs to realize that it is a time of new suppression for the Indians – perhaps for all people. If America is indifferent to what happens to the Indians, who act as the miner's canary to warn of early dangers, they can look to the same fate for themselves and their children. If the American people did not find the government responsive to the wishes of the people, perhaps they will feel more urgently the need to make the necessary changes. If the American people do not like the nature of the society in which they live, perhaps they need to spend some time in building a decent and humane culture instead of worrying over law and order and General Motors.

And Indians need to realize that they too need to strengthen their ideals and their peoples. Joining the mainstream, and Indianizing the BIA only means you have Indian marshalls doing the evictions and Indian publicity men in Washington justifying the government position. The action is not at a tribal chairman's meeting in Pierre or at a NCAI convention in Anchorage – it is in purifying our own hearts and strengthening our own people.

Alcatraz – your living rock has given us all new strength. Your spirit is spread all over this land now. It is in our heartbeat. We are away, but not forever. Remember us, for we are your people, and you are ours.

INDIAN LAND

CALENDAR

NORTH AMERICAN INDIAN UNITY CONVENTION

The convention will begin with a sacred tobacco burning ceremony at sunrise on the Onondaga Nation, capitol of the Iroqouois Confederacy, near Syracuse, N.Y., on July 3.

July 3 — *meetings at Onondaga*

4 — *travel*

5 — *meetings at Tonawanda Seneca Nation*

6 — *travel westward with meetings in Cleveland (contact Indian Center for information) and Chicago (contact Indian Center and Indian Village for information).*

11 — *four day meeting begins at St. Francis, South Dakota (contact Sarah Clifford for info)*

15 — *caravan moves southward to Kansas Kickapoo and Oklahoma Seneca peoples. Write Mrs. Leon Shenandoah, Onondaga Nation, via Nedrow, New York, for information.)*

8-11 Colorado Springs, Colorado: Pikes Peak Intertribal Homecoming Encampment (Box 1144, Manitou Springs Colo)

9-11 Kanai Indian Days at Standoff, Alberta (Blood Reserve)

9-11 Mission, South Dakota: 5th annual powwow

9-11 Mansfield, Connecticut: 4th Indian Club Friendship Days (Box 251, Willimantic, Connecticut 06226)

10-11 Barryville, NY: ILOTA Powwow (Fred Hickman, 1271 38 St., Brooklyn, NY 11218)

10-11 Grays Lake, Illinois: Powwow. (Bill Red Cloud, 3247 W. Clifton, Chicago, Illinois 60657)

9-10 Fort Frances, Ontario: Northwestern Ontario Indian Days (George Councillor, Northwest Bay, RR 1, Devlin, Ontario)

9-11 Hiawatha, Kansas: Powwow

9-11 Crow Agency, Montana: Custer Reenactment (R. Jaramillo, Reservations Programs Officer, Crow Agency, Montana 59022)

9-11 Men's Division of State Indian Softball Tourney, Wheeler Park, Oklahoma City. (W.B. Nick Auxier, 500 N. Western, Oklahoma City, Oklahoma 73106)

9-12 Stroud, Oklahoma: Sac and Fox Dance, Jim Thorpe Park

10-11 Fort Peck, Montana: Indian Rodeo Club

10-11 Consolidated Tribes Powwow, Milwaukee, Arcadia Inn Park, 135th & Greenfield. (Charleen Wheelock, 672-3269)

14-17 Philadelphia, Mississippi: 22nd Choctaw Fair (Preston Morris, Rt. 7, Box 21, Philadelphia, Mississippi 39350)

15-18 Red Rock, Oklahoma: Otoe Powwow (Harry W. Brown, 416 South Oak, Ponca City, Oklahoma)

15-18 Morley, Alberta: Powwow

15-18 Thunder Child, Saskatchewan: Powwow

15-17 Walters, Oklahoma: Comanche Homecoming

15-18 Browning, Montana: Blackfeet Indian Days

16-18 Vancouver, B.C: Indian Culture Days, Stanley Park, Brocton Oval.

16-18 Seattle, Washington: 5th Pacific Northwest Indian Expo (Seattle Center)

16-18 Mayetta, Kansas: Pottowatomi Powwow

16-18 Peigan Reserve, Alberta: Powwow

18-21 Stoney Reserve, Morley, Alberta: 2nd Indian Ecumenical Conference (Nishnawbe Institute, 11½ Spadina Rd., Toronto 179, Ontario) for spiritual leaders and others interested in Indian spiritual life.

19-20 Aberdeen, South Dakota: "Indians in American Development Workshop", Northern State College.

17-19 Newtown, North Dakota: Mandaree Powwow

17-18 Denver, Colorado: White Buffalo Council Annual Powwow, Jefferson County Fairgrounds. (White Buffalo Council, POBox 4131, Santa Fe Station, Denver 80204)

17 Niagara Falls, NY: Annual Border Crossing. Assembly at Oaks Park, Ontario, crossing Lower Arch Bridge.)Information: Irvin Chrisjohn, RR2, Southwald, Ont.)

22-24 Banff, Alberta: Indian Days

22-25 North Battleford, Saskatchewan: Powwow

23-25 Kansas City, Kansas: 8th Powwow, Benjamin Stables 87th and Hillcrest Rd. (Joanne Littleaxe, Council Fire of Greater Kansas City, 314 South Ninth, Kansas City 66101)

23-25 Oklahoma City, Oklahoma: Girls Division of State Indian Softball Tourney, Wheeler Park, (City Parks and Recreation Oklahoma City)

23-25 Fallon, Nevada: 5th Indian Stampede and Pioneer Days, (Nevada Indian Rodeo Assn, POBox 461, Fallon, Nevada)

24-26 Fort Totten, North Dakota: Fort Totten Days

29-31 Baton Rouge, Louisiana: Powwow, St. Gerard Catholic School Gymn and football field, (Box 52883, Baton Rouge, Louisiana 344-8874)

29-31 Wounded Knee, South Dakota: Sioux Nation Sun Dance

30-1 Blackfoot, Alberta: Powwow

30-2 Oglala Sun Dance, Pine Ridge, South Dakota

30-2 Hayward, Wisconsin: Round Lake Village Protest Powwow, 10 m east of Hayward Wisconsin on County Rd B (Mike Tribble, Rt 2, Stone Lake, Wisconsin (865-2253)

31-2 Sweet Grass, Saskatchewan: Powwow

31-2 Shawnee, Oklahoma: Sac & Fox Dance, Ed Mack's, 2 mile NE

31-3 Winnipeg, Manitoba: Treaty Number 1 Centennial Celebration

AUGUST

4-8 Macy, Nebraska: 104th Omaha Powwow (Wayne Tyndall, Macy, Nebraska 68039)

5-7 Talihina, Oklahoma: Indian Festival (Mrs. Etta James, Talihina, Oklahoma 74571)

6-8 Hobbema, Alberta: Powwow

6-8 Duck Lake, Saskatchewan: Powwow

6-8 Stoney's Mosquito, Saskatchewan: Powwow

6-8 Linesville, Pa: Camp Iroquois Powwow, RD 2. (Sid Dingman, 19910 Sumpter Rd., Warrensville Heights, Ohio 44128)

6-8 Red Bottom, Montana: Celebration

6-8 Sheridan, Wyoming: All-American Indian Days (Box 451, Sheridan, Wyoming 82801)

6-8 Tulsa, Oklahoma: Annual Powwow (Kenneth Anquoe, 10816 E 25 Pl, S., Tulsa, Oklahoma 74129)

7-8 Ann Arbor, Michigan: Powwow (American Indians Unlimited, 425 5th St., Ann Arbor, Michigan)

7-8: Rosebud, South Dakota: Spotted Tail Memorial Powwow,

7-8 Barryville, N.Y: — ILOTA Powwow.

11-15 Chitek Lake, Saskatchewan: Powwow

11-15 Fort Qu'Appelle, Saskatchewan: Powwow

12-15 Tama, Iowa: 56th Mesquakie Powwow

12-15 Gallup, New Mexico: Intertribal Ceremonials (Box 1029 Gallup, New Mexico 87301)

13-15 Bull Creek, South Dakota: 75th Anniversary Powwow

16-21 Anadarko, Oklahoma: Exposition. (Write Chamber of Comm)

19-21 National Indian Softball Tournament, Los Angeles (American Indian Athletic Association, POBox 60973, Terminal Annex, Los Angeles, Calif. 90060)

20-22 Antioch, Illinois: OSaWan Powwow, Timberlake Park (on rt. 45 near 173)

20-22 Rosebud, South Dakota: Tribal Fair, Rodeo, Powwow (Frank Freeman, St. Francis, S'D. (605) 747-2585)

20-22 Saddle Lake, Alberta: Powwow

20-23 Canton, Oklahoma: Arapaho Dance, Barefoot Park

26-29 Poplar, Montana: Oil Celebration

27-29 Belcourt, North Dakota: Powwow

27-29 Fort Thompson, South Dakota: Powwow and Fair

LATE ADDITIONS: July 10-11 Passamaquoddy Days, Perry, Me. July 28-30 Shoshone-Bannock Sun Dance & Buffalo Feast, Ft. Hall. August 7-8 Grand River Society Homecoming & Powwow, Hastings (Michigan). August 6-8 Yankton Sioux Annual Fort Randall Powwow Lake Andes, South Dakota.

MEMO

EDITORS: R arihokwats (Bear Clan)
Anonsowenrate (Snipe Clan)

Many people of Akwesasne gather to help but out 300 bags of the paper into the mail. It is printed commercially by M.R.S. Printing in Gouverneur, N.Y., whose people seem to be able to consistently make the awkward layouts we send to them into attractive printed pages. When the paper is delivered back on the reservation, it must be assembled, labelled, bundled according to zip code, and bagged according to destination. The task takes two or three 18-hour days, time away from chores, home, and gardens. But it is a good time to talk, discuss the paper and its contents, andto enjoy each other's company. Mrs. Agnes Boots sees that we don't go hungry, and Mike Boots provides the barber shop he operates for space to work. No one is paid. Among those helping on the last issue were Ross, Madelyn, Ernest, Danny and Leroy David, Sakokwenonkwas, Akwekon, Tsietsen, Kawennahare, Ateronhiatakon, Kaneratanoron, Karonhiio, Kahonhes, Sahahiiosta, Clarence and Rita White, Reginald and Barbara Nelson, Karonhianoron, Ruth Gerrish, John and Harriet Boots, Sawennakarate, Bobbie Laughing, Agnes Leaf, Tsiokokton, Kathy Jock, Marilyn Thompson, Towakewewason, Emily, Anna and Susan Boots. Other people of Akwesasne are invited to join the fun — call Rita White (518) 358-4319 for information about the time.

*oldies

AKWESASNE NOTES is available on microfilm as part of the Underground Press Package from Micro Photo Division, Bell & Howell Co., Old Mansfield Rd., Wooster, Ohio 44691.

Volume One (1969) is out of print. There were ten issues that year. Volume Two (1970) had seven issues. A complete set is available to libraries for $3.50. A set of all but one issue which is getting in very short supply is available to others for $3.00, postpaid. Back issues of this current volume (three) are also available for 50 cents each. This issue is number five.

To subscribe. . .

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The paper is not free. It is supported by the participation of its readers. Information about how they do that is also in this column — you are invited to help too.

This paper cannot exist without the participation of its readers. Everyone is invited to "do their own thing."

Send us clippings for reprinting. Send us articles, essays, poems, editorials, letters-to-the-editor, suggestions. Send us pen-and-black-ink drawings, designs, fillers. Send us photographs from your photo album, or recent snaps. Want to be our local reporter/photographer? You're on.

See that the paper reaches people who should have it. Send us names and addresses of your friends. Send us the mailing list of your organization, newsletter, or paper — we'll send sample mailings to them all. See that Indians in prisons and institutions have their name on the list, as well as kids in boarding schools.

Sell the paper at pow-wows, meetings. Go door to door in Indian communities. Put it out in the church lobby, on your desk in the office, in the council hall, or Indian center. Makes a good opportunity to talk to people about Indian matters.

Locate others to sell the paper. Encourage a local newsstand or bookstore or trading post to put a few copies on display. We will send the number of copies you order. You pay us 35 cents for each one you sell. When the next issue arrives, just give the older copies to people who will be sure to read them. This is the surest way we have of seeing that the paper survives financially.

Money, Money, Money...

Now about money. There is no subscription rate . The paper is distributed Indian-style. That doesn't mean it is free. It does mean that if you want the paper, we'll be glad to send it to you. Make good use of it. It also means that if you can help it survive, send us some money to help meet our $1600 per issue costs of printing, postage, typewriters, glue, string, wrappings, tape, ribbons, paper, envelopes. We will be grateful to you for it. Some people have lots of money, some people have some, and some people have none. But this way, our hearts are all happy, and we support each other.

Last of all, you can help by usingthe paper. Read it carefully. Pass on information you find. Discuss its contents with others. Let others read it. Answer appeals for help. If you're moved to take action, take it.
None of us working on the paper are paid — and we'd feel bad if the paper was just read, murmured over, and put away. It's a tool in your hands — use it.

IF YOUR ADDRESS LABEL IS IN RED YOU WILL NOT RECEIVE ANOTHER ISSUE OF THE PAPER UNTIL WE HEAR FROM YOU.

This is not a request for money. (although if you want to help now, it will be welcome.) But since the paper is sent without a subscription charge, we have no way to make sure people are still getting the paper, still want it, etc. So, ALL YOU HAVE TO DO IS WRITE.

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MOHAWK NATION
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TO REACH US BY PHONE:

(518) 358-4319 (before 10 pm please)

AKWESASNE NOTES is published monthly except February, August, and November by Wesleyan University, Indian Studies Program, Middleton, Connecticut 06457.

Editorial and circulation offices are maintained on the Akwesasne Mohawk Reservation, Hogansburg, N.Y., and on the north side of the reservation at Route 3, Cornwall, Ontario.

POSTMASTER: Send form 3579 and all correspondence to:
AKWESASNE NOTES
Rooseveltown, NY 13683

Second class postage paid at Massena, New York 13662.

Lose Another Battle to Whites . . .

Federal marshals take Alcatraz from Indians

Marshals Invade Alcatraz, End Indians' 1½-Year Stay

San Francisco, June 11 (AP). Moving swiftly and without notice, United States marshals removed 15 Indians today from Alcatraz Island, the last of a band who had occupied the former prison island since November 20, 1969.

A U.S. attorney, James Browning, said six men, four women and five children were removed in Coast Guard boats. No one was injured.

"They have been illegally inhabiting the island," Mr. Browning told a news conference.

A band of 78 Indians from about 30 tribes originally took up residence on the island, claiming it under the Sioux Treaty of 1868 as "a natural and traditional right."

Mr. Browning said the island was retaken at the request of the Department of Transportation because negotiations with the Indians had been unproductive.

"Removal had become an urgent necessity since the Coast Guard was prohibited from restoring inoperable navigation aids because of the threats of violence from the inhabitants," Mr. Browning said.

Twenty marshals landed unannounced in the early afternoon. The Indians were taken to a San Francisco hotel.

Mr. Browning said General Services Administration employees would guard the island from now on and refuse access to anyone.

The Coast Guard advised all private boats to stay away from the island.

The band of Indians that inhabited the bleak 21-acre island, one mile off San Francisco's financial district had said they would turn it into an Indian cultural and educational center.

The federal government, fruitless in its demands that the Indians leave, shut off the electrical cable to the island and discontinued the water-barge service.

Sympathizers donated gasoline-powered generators, which frequently broke down, and brought water in jugs.

There have been several serious incidents on the island: a child fell to his death, the Indians' supply boat sunk mysteriously at dockside and several fires broke out, including one that damaged the lighthouse.

Mr. Browning told newsmen that the Indians had prevented the Coast Guard from repairing a lighthouse and two fog signals and had endangered tourist boats in the San Francisco Bay.

"These boats on several occasions have been targets of small-arms fire, slingshot-hurled projectiles and other objects originating from the island," he said.

"The hostility of the inhabitants has prevented federal agents from getting access to the island for the purpose of investigating several allegations of violations of federal laws without a violent confrontation."

ATHA RIDER AND OOHOSIS AT THE SENATOR MOTEL
They vowed to return and take back Alcatraz

(R-S photo)

RICHARD OAKES
'Alcatraz is not an island. It's an idea

Indians Charge Double-Talk

The United States was accused of double-talk yesterday by one of the Indians hauled off Alcatraz island by the raiding party of armed marshals.

John Trudell, a Sioux, said he and four other Alcatraz Indians had been in negotiations with U.S. Attorney James L. Browning Jr. and other Federal officials since last April 13 in the hope some settlement of the dispute might be reached.

"The first guarantee they made when the negotiations started was that nobody on the island would be arrested or taken off the island," Trudell said.

Browning said no such promise had ever been made, but did say he had talked with Trudell.

He said there had been two sessions which produced no glimmer that any compromise agreement could result and that the second meeting ended with no further talks scheduled.

Trudell said it was Browning who had asked for the meetings.

"Browning wanted to settle the issue some way. He told us they wanted to give us the island and still look good. But word one was that no one — no one — would be arrested or taken off the island while the negotiations were under way," Trudell said.

The Indians were under the impression the negotiations were still in progress, Trudell added.

Jailed Alcatraz Indian Theft Suspects Freed

San Francisco Examiner-Chronicle June 13,1971

Three Indians accused of stealing copper pipe on Alcatraz found themselves waiting for hours in City Prison yesterday for release — which had been ordered in the morning.

Release finally came at 6 p.m., hours after U.S. Magistrate Richard Urdan's 11:30 a.m. order freeing John D. Halloran, Frank J. Robbins and Raymond E. Cox without bail.

Supporters of the three men were miffed because, they said, they had raised $1000 bail Friday night after Indians had been ousted from Alcatraz. The supporters said that when they tried to post the bail, they were told that city jailers could not release federal prisoners except to a U.S. Marshal or deputy.

No marshals were to be found.

The FBI said the three had been observed with the valuable metal coming off Alcatraz. They were tailed to a local firm which paid $630 for the copper.

The top-secret operation to recapture the famous former federal prison — which once held the likes of Machine Gun Kelly and Al Capone — was planned over the past two weeks, it was learned.

The final decision to carry out the oft-predicted assault was made by Browning in consultation with Rear Admiral Mark Whalen, commander of the 12th Coast Guard District, and Tom Hannon, regional chief of the General Services Administration.

Newsmen who attempted to land on the Alcatraz pier were threatened with arrest by a group of about ten armed men in plainclothes who refused to identify themselves ore even admit they were Government agents.

U.S. Reveals Plans For Alcatraz Park

San Francisco Chronicle
June 12, 1971

By Larry D. Hatfield

The government's retaking of Alcatraz Island on Friday was a prelude to the "imminent" announcement by the Interior Department regarding a sprawling Golden Gateway National Recreation Area which will include the Rock, The Examiner learned yesterday.

The evicted Indians and their supporters, meanwhile, held a demonstration yesterday along the waterfront to dramatize their pledge to return to the island which had been Indian-held for 19 months.

Indian spokesmen also bitterly protested a "pre-dawn raid yesterday on the Alcatraz receiving depot at Pier 40. They said six squad cars of rifle and shotgun-wielding police arrived, but police spokesmen denied such a raid occurred.

Boundaries

Informed government sources in Washington said Interior Secretary Rogers C. B. Morton "within a week or so" will announce the boundaries of the proposed park and will go to Congress seeking funds for it.

Meanwhile, some 30 U.S. marshals remain on Alcatraz guarding against a possible attempt by Indians to retake the island. The 15 Indians remaining on Alcatraz were removed Friday, ending a 19-month occupation.

Among precautions being taken by the government to prevent an invasion were the installation of a chain link fence at landing spots, the use of dogs to patrol the island and the assignment of radar-equipped Coast Guard boats to circle Alcatraz.

The Coast Guard said it also would restore navigational aids on the island, including a beacon.

Hannon, in describing plans for the park, said all buildings of the former federal prison will be torn down. He said there may be plans to include some Indian cultural attractions among features on Alcatraz.

About 90 Indians and a few white supporters marched from Pier 40 to Fisherman's Wharf to dramatize their cause.

At brief rallies at the beginning and end of the 90-minute march, Indians who were removed from Alcatraz described the arrival of 20 armed federal marshals, three Coast Guard cutters and a helicopter Friday afternoon. They also vowed they would return.

Vicki Lee 30 a Shoshone from San Diego said her three children — Tammy 8, Timothy, 9, and Tom, 10 — were on the island when the marshals arrived, although she wasn't.

"My little girl said they held a gun to her chest and she asked, 'Are they going to kill me?" And my son hid under the bed but came out when they put a gun to his head," Mrs. Lee said.

She said her husband was serving in Vietnam, adding: "I don't think my husband should carry arms for the United States when his children are at gunpoint at home." She asked for aid in bringing him home.

"Alcatraz is an idea," she said. "It is symbolic and has acted as a guiding light for countless numbers of Indians from many tribes. This beacon should not be extinguished by removing our people, like the Indian removals of the 1800s."

U.S. Attorney James L. Browning, Jr., in charge of the Friday sweep of the island, acknowledged that the government action had "some relationship" to the expected Interior Department action.

"We only want to get on with the business of developing the island," Browning said.

Alcatraz, under the Indian occupation, Browning said, was reduced to a "rather sad condition."

THE BEACON ON ALCATRAZ FLASHES AGAIN
At Fisherman's Wharf a youthful couple enjoys a romantic view of the island
—Examiner photo by John Gorman

'Nowhere Else to Go'

S.F. Examiner-
June 14, 1971

By Dexter Waugh

"We don't know what we're going to do now," said Raymond Cox, a Sioux Indian who had been living on Alcatraz Island with his wife and three year old daughter until last Friday.

Cox and his family were among some two dozen displaced Indians who were hanging around the Associated American Indian Arts office at 229 Valencia yesterday, drinking coffee and eating dinner. They had nowhere else to go.

Wants to Return

Cox folded his heavily tattooed arms across his chest. "We lived there since November. The people who were there had been there quite a while. They considered it their home. I don't know what we'll do now. We have no place to stay after tonight."

He laughed wistfully. "I'd like to go back to Alcatraz."

Cox and two others were arrested Friday morning, as they came out of a repair shop where portable generators from the island were being repaired. They were charged with stealing government property — copper cable from Alcatraz.

Thomas Hannon, regional administrator for the General Services Administration, said the alleged theft was the first concrete case the government felt it had against the Indians.

Contractors were busily at work erecting 400 watt mercury lamps at the dock and at other points considered accessible to any future invasions. Bales of chain link fence were ready to go up.

Leads Tour

"Vandalism has made the island a shambles," said Hannon, explaining the reason for the visit.

Leading newsmen on a tour, he pointed to the jagged holes in the concrete roadway where the Indians had foraged for the copper tubing — mammoth holes etched in thick concrete, dug in desperation.

"It was awfully hard work," Cox had admitted. "But we had to support ourselves. We had to get money somehow."

THE TUMBLEWEEDS
HOW'D WE MAKE OUT IN THE PEACE NEGOTIATIONS, CHIEF?
WELL, AS USUAL, LIMPID LIZARD, WE HAD TO MAKE A MESS OF CONCESSIONS, BUT THEY LET US KEEP OUR MOST CHERISHED POSSESSIONS!
THAT'S A RELIEF...
I'D BE LOST WITHOUT MY BREECHCLOTH!
9-26

Federal marshals with revolvers on their hips stood guard at the island's loading dock yesterday.

In one building a sign saying "Custer Had it Coming" faces another which proudly proclaims the room to be the headquarters of "The Wrecking Crew."

Another sign, sad and pathetic, is painted on a wall that looks yearningly out toward the Bay Bridge: "Where's Our Chief?" it asks.

Scribbled on a wall in another building, next to an empty fireplace, a final graffitto: "The Lord Giveth, and the Whiteman Taketh Away."

Alcatraz Put Off Limits

The Coast Guard said yesterday there will be stiff penalties for anyone approaching within 100 yards of Alcatraz Island.

The move, taken to prevent another Indian occupation of the rock, went into effect at noon on orders of Rear Admiral Mark A. Whalen.

Violators could be given a maximum penalty of ten years in prison and a $10,000 fine, he said.

The only vessels which will be allowed to approach the island "security zone" will be those which have Coast Guard permission

A Coast Guard spokesman said "we don't know how long the zone will be embargoed."

INDIANS MARCHED ALONG EMBARCADERO TO FISHERMAN'S WHARF
Men, women and children walked from Pier 40 to dramatize Alcatraz eviction
—Examiner Photo

by Joe Rosenthal

On the dock at Alcatraz, a federal agent stood guard with a portable radio

AKWESASNE NOTES

Dawn Raid Ousts Nike Site Indians

150 Indians Occupy Bay Site

JOHN TRUDELL
'Don't expect to leave'

Old Nike Base Seized In East Bay

San Francisco Chronicle
June 15, 1971

By Jerry Carroll

A band of 50 Indians occupied an abandoned Nike missile base in the hills east of El Cerrito yesterday in retaliation for Friday's Government seizure of Alcatraz Island.

An auto caravan of the Indians, some of whom were left homeless by the loss of Alcatraz, swept into the 70-acre base before dawn broke.

"I didn't know whether to faint or go blind at first," said Reginald James Francis Hodges II, a lieutenant with a private patrol service.

Hodges and another guard were "more or less blowing the breeze" between patrols of the base when a knock came on their door and they opened it to find the Indians silently looking at them.

"It kind of shakes you up," he said. "We opened the door and there were about 50 Indians. I said, 'What are you doing here?' and they said 'We're moving in.'"

An anonymous caller notified the press that the occupation was by an "initial contingent of Indians of All Tribes."

"The purpose of this move is to serve as a reminder that native American Indians will not allow the perfidy of the U.S. government to continue," the spokesman said.

The perfidy, the statement continued, was Friday's removal of the Indians occupying Alcatraz.

110 Cops Surprise Sleepers

June 17, 1971

A raiding party of 110 police, backed by 170 soldiers, early today rounded up and ousted the Alcatraz Indians who occupied an abandoned East Bay Nike site on Monday.

It was a swift and strictly hush-hush operation. Officers admitted they had hoped it could be carried out without the press, radio, and television looking on.

However the secret was quickly out and the newsmen were able to provide full reports for the public.

Sixteen of the some 75 Indians at the scene "chose to be arrested — to get across our point better," said John Halloran, one of the occupiers.

Taken by Surprise

However, all but one were released without charges. The other, Frank Chase, was held for trespassing and resisting arrest.

Though the engagement was largely peaceful — chiefly because the Indians were taken by surprise as they slept — Chase became involved in a scuffle with some officers and suffered a laceration over one eye.

Several police dogs took part, to sniff out Indians who might try to hide.

Army vs. Richmond

Those who were not arrested left in their own cars or police vans. The ones who had no place to go were taken to De Anza High School in Richmond, where Red Cross workers gave them doughnuts and coffee and advised them where they could go for welfare, food and lodging.

The action ended several days of public wrangling over whether the Army or the city of Richmond was responsible for ousting the trespassers.

The Army, which formerly operated the Nike site, said it was Richmond's responsibility since the installation lies within Richmond's city limits.

Richmond said it could not act unless the Army sent someone to the scene to inform the Indians officially that they were trespassers.

This was resolved this morning soon after the action started with a 3 a.m. briefing for the officers at the De Anza school.

Richmond Police Chief Lourn Phelps advised his men, the sheriff's deputies, Tilden Regional Park rangers and others taking part to "keep cool . . . We don't like this kind of operation. Respect the Indians. Violence will not solve these problems."

He pointed out there were women among the occupiers, some of them pregnant.

Then the raiding moved into the Nike site at 5:30 a.m. from several directions — along Nimitz Way, the only paved entry, and several dirt fise trails.

The Army solved Richmond's legal dilemma when Col. A.J. Harageones, commanding the some 170 men from the 30ths Military Police Battalion, stepped forward and addressed the suddenly-awakened and still sleepy Indians.

"You are trespassing on Army property," he declared. "Unless you go voluntarily you'll have to be removed."

This satisfied the legal questions raised by Richmond, and the officers moved in.

Tribune photo by Bill Crouch

Indian protesters, roused at dawn by raiding officers, trudge past police car en route off base

—Examiner Photo

KLAMATH INDIAN Al Smith totes his bedroll Thursday as police clear some 85 Indians from the abandoned Nike missile base they had seized Monday near Richmond. When federal authorities retook Alcatraz from the Indians, Smith quit his federal job as an alcoholism and drug abuse counselor in Portland and headed for San Francisco to join the ousted band.

Ousted From Alcatraz and Nike Site, Indians Vow to Keep Plugging

By EARL CALDWELL
Special to The New York Times

SAN FRANCISCO, June 18—Out in the bay the Coast Guard boats rocked in the choppy waters and up on Alcatraz island, behind new wire fencing, armed Federal marshals stood guard.

It has been more than a week since the marshals removed the Indians from the island, ending their 19-month occupation. And now, along with the Coast Guard, the marshals maintain their vigil, making certain that there are no new invasions.

The Coast Guard keeps all boats from approaching the island and the marshals are there to back them up.

The Indians who were taken off the island, meanwhile, were busy trying to put their lives together again. They were taken off Alcatraz last Friday. Just before dawn Tuesday, they seized an abandoned Nike missile site in the hills east of El Cerrito.

They took the old base that was deactivated in 1962 and immediately began to talk of building a cultural center and educational complex. It was the same development they had planned for Alcatraz island. But their stay on the missile base was short.

Will 'Keep on Plugging'

Early Thursday, some 100 law enforcement officers slipped in before dawn and quickly removed them from the property that is still leased by the United States Army.

"But we're not going to quit," John Trudell, one of the leaders of the Indian movement said today. "We've been moved twice and we're tired, but we are going to keep on plugging because we want someone to listen to us."

Mr. Trudell is a 25-year-old Sioux. Late Friday afternoon he sat in a borrowed apartment and kept busy trying to find housing and food for the Indians who had been with him on Alcatraz and then at the Nike site.

He talked in a quiet voice, but it was filled with bitterness and anger.

"We're talking about our right to live, our right to be people and this is how they respond," he said. "It shows that their attitude toward us has not changed."

Then he reasserted his promise that the Indians would not drop their fight.

"We're not statistics and not that passive Indian who keeps turning the other cheek," he said. "We're not going to be the forgotten Americans any longer, either. We're going to be Indian-Americans and we're going to let the whole world know that we're going to be people."

Mr. Trudell accused the Government of attempting to intimidate the Indians.

Intimidation Alleged

"They've responded with shows of force," he said. "They're trying to intimidate us, but we're not going to be intimidated. They've always dealt with us with a show of force. We don't want to get hurt but we're not afraid of that. We'll be back. America hasn't heard the last of its Indians and that's definite until some active, positive steps have been taken to relieve the conditions we're talking about."

He was particularly bitter about the manner in which he and 14 other Indians were removed from Alcatraz. They claimed the former prison island in San Francisco Bay in November, 1969, citing an old treaty that they said gave them a right to any unused Federal property.

Alcatraz was abandoned as a prison site nearly 10 years ago and has been idle since that time.

In the midst of a debate as to what should be done with the property, the Indians slipped in and took possession. They then asked the Government to help them build an educational and cultural complex. The Government said that it wanted to turn the island into a national park. The Indians balked and said that they would go ahead with their plans alone.

They stayed on Alcatraz through the winter, the spring and all of the following year. At times there were hundreds, and while they were there they discussed the plight of the American Indian, offered various proposals and continually prodded the Government.

Then last week, without warning, the Government answered. The Indian force had dwindled to 15 and the Government said that they were destroying buildings, stealing valuable copper and keeping the island's lighthouse inoperative. It said that the situation was intolerable, so, swiftly and without incident, the Indians were removed.

Mr. Trudell told another story, however. He said that the Indians had been in the midst of negotiations with the Government and that they had had assurances that as long as the talks were going on no efforts would be made to remove them.

Donald Jelinek, a Berkeley lawyer who represents the Indians, backed up Mr. Trudell's story. He said the Government had never even bothered to tell the Indians that negotiations had been terminated.

'Had a Right' to Copper

As for the accusation that the Indians were stealing copper, Mr. Trudell scoffed. "We need the copper to support ourselves," he said. "We claimed the island as our own, just as they claimed this country and we had a right to the resources."

Three of the Indians have been charged with stealing copper and the case is expected to go before the grand jury next week.

Looking back, Mr. Jelinek says, the Indians never seriously believed that the Government was going to give them Alcatraz island or let them stay indefinitely.

But for the time, the Indians did have control of the old island—it did serve a purpose. "It served us very well," Mr. Trudell said, "but it was still only a beginning."

"To recognize the Indian ownership of the limitless forests and prairies of this continent – that is, to consider the dozen squalid savages who hunted at long intervals over a territory of a thousand square miles as owning it outright – necessarily implies a similar recognition of every white hunter, squatter, horse thief, or wandering cattleman."

Theodore Roosevelt

Teddy Roosevelt is not exactly an Indian's idea of a favorite American president. So it was no surprise that a statue of him was chosen as the target for a group of New York City Indians who painted the town red after the Alcatraz seizure.

According to the six who were arrested, the Roosevelt statue was chosen because "of the ideas it communicates, the most obvious being white supremacy. Along with this goes Manifest Destiny and progress, exuding racism and colonialism.

The six are being represented by attorneys Omar Ghobashy and Martin Stoler (who recently defended the Panther 21). The defense fund is at DRUM, c/o Carla Miller, 945 Teller Ave., The Bronx, N.Y. 10450

Indian Vows Defense of Nike Site Village

Chicago Tribune, Sunday, June 20, 1971

BY MICHAEL SNEED

Michael Chosa swept his hand past his beaded headband and stood at the microphone during an abrupt confrontation at the Park District Board yesterday.

"My people are members of a sovereign nation and we must be treated as such," said the leader of the Indian village set up at an abandoned Army missile site near Belmont Harbor.

"Our backs are now at the lakefront," he intoned in the style of the Chippewa. "We have nowhere else. We will take no acts of violence against your people, but if we are oppressed further at this site we will have violence."

Hearings Are Held

Chosa and five members of the Indian village attended the end of public hearings conducted by the Park District board to determine the future of the Nike missile sites, which are to be turned over to the Park District by the Army within the month.

Sixteen community organizations, four aldermen and United States Rep., Abner J. Mikva [D. Ill.] asked the board to return four Nike sites, encompassing 40 acres, to its natural form for people "who need to get away from pavement and bricks."

Most Agree with Indians

Most agreed that the takeover of the Belmont Nike site by the Indians was a "proper way to air their rightful grievances."

Ald. Dick Simpson [46th] insisted on public hearings on the Indian issue before the land is restored and asked the board to address city officials on the matter.

"We want an Indian Cultural Exchange Center run by Indian people on our land so we can teach your people how we've existed and survived for thousands of years," Chosa said.

"We have been punished and oppressed for 150 years and it took you 80 years to conquer our people," he added, while lowering his head.

"After wars with Germany and Japan, your country gave these defeated nations their land back. Where is our land? Your Constitution says we are a nation."

In the afternoon, Chosa dedicated the missile site as a "national memorial" to the American Indians who have fought for their property rights. After the ceremony, those present grouped on a hill at the site while black casket was placed at the summit. Chosa said that the casket symbolized the Indians who have died fighting for their rights and that a red cloth and an American flag draped over the coffin symbolized "the blood spilled by Indians" and "of patriotism even in oppression."

[TRIBUNE Staff photo]

Michael Chosa at hearing conducted by Park Board.

Tract Offered to Minnesota

WASHINGTON, June 12 (AP) —President Nixon has announced that the Government is offering Minnesota a 141-acre Federal tract in Minneapolis for recreational purposes. The site, owned by the Veterans Administration and valued at more than $2-million, has been declared unneeded by Federal agencies. It is adjacent to the Fort Snelling State Historical Park.

Six Indians Accused of Defacing Theodore Roosevelt Statue Here

By LESLEY OELSNER

Six young American Indians were arrested here yesterday and accused of defacing the state's memorial to President Theodore Roosevelt with several buckets of red paint.

According to the police, three men and three women were caught at 2:30 A.M. on the steps of the American Museum of Natural History, site of the memorial, with paint cans in hand.

According to Detective Carl Iannaci, the bronze equestrian statue, in front of the museum was dripping with paint and the three young women were busily spray painting the slogan "Returns Alcatraz" and "Fascist Killer" on the museum wall.

The three men, the detective said, were holding the buckets.

The six, whose tribes include the Comanche, the Navajo and the Cherokee-Seneca, were arraigned in Manhattan Criminal Court yesterday afternoon on charges of second-degree criminal mischief, a felony punishable by up to four years in prison.

They have not yet pleaded to the charges; the three women, who were released on their own recognizance while the three men were held on $500 bail. Each declined to comment on the case.

Called Alcatraz Protest

But according to two of their friends, whoever did the paint job did it to protest the Federal Government's seizure last Friday of Alcatraz Island in San Francisco Bay from a group of Indians who had been occupying it for the previous 19 months.

The six, who will return to court for a hearing on Thursday, are: Gus Grey Mountain, 25 years old, of 186 Atkins Avenue, Brooklyn; Gerald Crane, 25, of 308 West 21st Street; Raymond Sprang, 22, of 113 Sullivan Street, Blanche Wahnee, 25, of 1230 Amsterdam Avenue; Helene M. LaRaque, 23, of 114-13 Union Turnpike, Queens; and Charmeine Lyons, 26, who, the police say, lives in Boston.

NEWS photo by Richard Corkery

Rushmore protest reasons explained

Leaders of the Sunday Indian demonstration at Mount Rushmore recited the cultural and political sins of the whites before a Rapid City meeting of about 200 Indians Wednesday evening. Purposes for the session were to generate support for the Rushmore movement, activism among local Indians to battle local problems and membership for a state chapter of the American Indian Movement (AIM).

No mention was made at the public meeting of further plans at Rushmore. However the leaders of the movement indicated, when asked, that there will probably be no more climbing of off-limits areas of the shrine unless the trespass actions against them should be dismissed or there are other tactical reasons for more arrests. They said the movement will continue to operate at Rushmore passing out literature and promoting the Indian cause among the tourists.

As stated earlier by Russell Means, Cleveland, and Clyde Bellecourt, Minneapolis, they feel they have accomplished their purpose in being charged with trespass. This will permit them to base their defense on the Treaty of 1868 which gave all of western South Dakota to the Indians and force federal courts to rule on the validity of the treaty.

'White man's lie'

Means said, "We're going to keep going to a higher court until the Supreme Court tells the world the white man's word is a lie." He said the 1868 treaty, ratified by Congress in 1869, was one of more than 370 treaties so ratified by Congress and every one of them was broken.

Francis Eagle Tail acted as master of ceremonies and introduced the main speakers: Verna Gannon, Mildred Galligo and Elizabeth Fast Horse, all of Rapid City; Madonna Gilbert, Eagle Butte, Means and Bellecourt.

Eagle Tail stressed the help Indians used to give other families moving to Rapid City from the reservations, lamented the loss of Indian ways under current economic pressures and pleaded for a return to being "real Indians" by aiding others and joining in common causes. He said there is much to be done here correcting such areas as housing, law enforcement and the jail and job training.

Mrs. Gannon recounted the history of the Crazy Horse Movement started last Aug. 24 and the early days on the mountain she called "the shrine of hypocrisy."

'No peace in Rapid'

Mrs. Galligo, also discussing last summer's protest, said they went up to fight for what they believe in. She said they prayed that Chief Crazy Horse would stand by because he had promised at his death he would watch over his people in the form of lightning and thunder and they had such storms for several days. She said there is no peace in Rapid City and she urged others to join the movement.

Mrs. Fast Horse described herself as "a real small woman defending you people." She said many tourists at Rushmore had words of encouragement for the protest but "the apples and sell-outs here told us we were Communists."

Afraid of unity

Bellecourt cited the three main enemies of the Indian people as Christianity, education and the Bureau of Indian Affairs. He said whites are afraid of the spiritualism of Indian religion and the unity it is bringing, just as they were afraid of the ghost dance.

"We got along good without the 10 commandments," Bellecourt said. "They told us 'Thou shalt not steal' then they turned around and stole everything we had. They told us 'Thou shalt not kill' and after Plymouth Rock they erased 56 tribes from the earth."

Bellecourt said the schools taught him about Honest Abe but they didn't tell him Lincoln signed papers to have bands of Indians killed in Minnesota.

Citizen patrols

He recounted the history of AIM since its formation in Minneapolis in 1968 and said police problems were high on their list of reasons for forming. He said each weekend 25 or 30 Indians were arrested, charged with four or five crimes and after a negotiated guilty plea sent to a work house. He said after citizen patrols were formed by AIM there were 22 straight weekends without a single arrest in the Indian community there.

"It can be done here in Rapid City," he said.

Miss Gilbert said she had been called an "outside agitator" for her part at Rushmore last summer but she was born and raised at Eagle Butte.

She said, "The very land this city is sitting on is Indian land. The whites have desecrated the sacred Black Hills with a society built on the almighty dollar. I'd like to see the filth and muck the whites brought to the Hills cleared out."

Miss Gilbert called on each of the 21 persons arrested at Rushmore to introduce himself. All were present and all received warm applause.

Means said he lived in Rapid City three times between 1948 and 1965. "I was on skid row in LA in the gutter," he said. "I went to five universities and it was after I graduated from Arizona State and went to work at Rosebud in 1965 that I found out who I am. I'm one of the most beautiful people in the world. I don't drink any more and that's because of spiritual reasons — the Indian religion."

Means said he has no quarrel with the Christian religion nor with Christian philosophy if it is followed every day.

"Indian youth need the right to know they're beautiful," he said. "They need to know that George Washington up there is not the father of their country or if he is to go up and paint him red."

'We're going through .the system'

UPI Photo

CLAIMED BY INDIANS About 60 American Indians have climbed the top of the Mt. Rushmore memorial in South Dakota, vowing to remain until federal officials meet their demands. Some left, and 21 others were arrested.

Rushmore claim into federal court

HILL CITY, S. D., June 6 (AP)—National park rangers arrested a group of Indians who set up camp atop Mount Rushmore National Memorial today to press demands that the Federal Government honor a century-old land treaty.

Twenty Indians, nine men and 11 women, were charged with climbing the monument, a misdemeanor. Some of the demonstrators had to be carried down the mountain, the authorities said.

Wallace McCaw, memorial superintendent, said he had sent 50 rangers and deputies to the top of the Black Hills landmark after the Indians refused to leave.

The Indians moved onto the top of the memorial about dawn today after issuing statements that they would not leave until the Federal Government agreed to demands that an 1868 Sioux land treaty be honored.

The top of the mountain, occupied for more than 12 hours by the Indians, is about 50 feet above an observatory where more than a million tourists annually view the sculptured faces of Presidents Washington, Jefferson, Lincoln and Theodore Roosevelt.

Last summer Indians built an encampment on the mountain, where the faces of four American presidents have been carved. The rangers allowed the encampment until last fall, when only a handful of protestors would occupy the site on the weekends.

"Park headquarters in Washington and the White House have been informed of the demonstration and the plans for stopping it," McCaw said.

Last month, the concession contract at Mount Rushmore was awarded to a non-Indian who had held the contract for several years. The selection was made in preference to a bid by the United Sioux Tribes in South Dakota.

Tribal judge says AIM not voice of people

PINE RIDGE — Commenting on the activities and arrest of Indian leaders in a Mount Rushmore demonstration Sunday, C. Hobart Keith, Sioux tribal judge, told the Journal Wednesday that "those people do not speak for us."

Keith called the Sunday incident, which out-of-state leaders affiliated with the American Indian Movement (AIM) admittedly planned as a means of getting the Indians' claim to the Black Hills out of the Indian Claims Commission and into federal court, a "propaganda and smoke screen thing, where Indians are being duped by subversive elements."

Rushmore Supt. Wallace McCaw, one of the few whites at the meeting, received praise from Means for the behavior of National Park Service rangers during the Sunday arrests. "If it were not for the rangers up there Sunday we would have been bodily thrown off the mountain," he said.

He closed with a plea for support of the Indian movement saying: "I don't want my kids to ask 'Dad, where were you'?"

Eagle Tail said an organizational meeting and election for the local American Indian Movement will be held

Rapid City, South Dakota
June 13, 1971

Dear RED BROTHERS:

As you know, one week ago today, the CRAZY HORSE MOVEMENT once again used an old Indian tactic and struck at dawn, and took over last summers Indian camp at dawn, andtook over our last summer's camp atop Mt. Rushmore here in the Black Hills of South Dakota (the Sacred Land of the Sioux). The Rangers were caught asleep in their beds. Our camp was once more established North of thefaces. We hold our position for ten hours, when we were handcuffed during a religious ceremony. We had an altar set up and were praying when the Park Police and our own city police were deputized with the help of the Rangers came up and ripped out our altar. They had our Sacred Peace Pipe and the contents of the MEDICINE BUNDLE sent to the state laboratory to be analyzed for dope. It has since been returned to us, and taken to our Medicine Man to be purified.

Our BRAVES, and young boys and girls (some only 14 years old) were handcuffed and drug off the mountain. Our Medicine was strong as we suffered no loss of life, but bruises and a few cuts, and sore backs; one girl was almost blinded by the silica in the dirt where she was dragged, her wrists were badly bruised, and one of our men escaped hanging when he was let over a rock with a rope around his neck, and the rope was too short for him to touch bottom, so they had to drop him to the rocks below. Our people witnessed all this from the visitors walks. The whole bottom area was roped off, and even our newsmen were kept back and threatened with arrest if they went beyond the ropes. Thousands of tourists witnessed all this treatment from binoculars which they shared with us. Our People were released on bail until federal court this September.

. . . We have been digging in our own pockets to keep supplies to the many people in our camp in Old Keystone whire we are on private property. We don't have the money to hook up our electricity which is $25. We have caused ourselves many hardships, but this movement must be kept alive. For the sake of the ones who risked their lives, and face a Federal Rap, we cannot let them down. So we are asking for you to help support us no matter how small, every little bit helps. Food is our biggest problem, then we want to build this camp up for our Red brothers to come and camp with us a while. We want to buy a drum and start evening powwows and charge admission. Our camp is around 25 miles from Rapid City, and about two miles from MOUNT RUSHMORE. So we spend much of our money going back and forth on business.

Come and join us, brothers! REMEMBER CRAZY HORSE!

Verna Gannon
Account No. 071-124
First National Bank of the Black Hills
Rapid City, South Dakota 57701

THE MILWAUKEE JOURNAL *May 31, 1971*

Marchers Defy Court, Protest Legend Lake

By Edward Blackwell
of The Journal Staff

Keshena, Wis. – About 200 Menominee Indians and their sympathizers marched onto the grounds of the Lake of the Menominees sales office Sunday in defiance of a court order.

Although there were no arrests, the situation was tense. Some of the demonstrators were gassed by a crowd control gas and there were a few struggles with sheriff's deputies.

Laurel Otradovec, president of the Menominee County chapter of the Determination of Rights and Unity of Menominee Stockholders (DRUMS) was at the head of the line of demonstrators when they crossed into the parking lot.

Laurel Otradovec

A preliminary injunction was issued April 30 by Circuit Judge James Martineau prohibiting members of DRUMS from interfering with "normal functions conducted by the Lake of the Menominees, Inc. . . . to block, hinder, impede or interfere with ingress or egress to such property."

The injunction also prohibited DRUMS from interfering with the Legend Lake employes, customers, or prospective customers.

The marchers left Keshena accompanied by the rhythm of war drums. When they arrived at the parking lot they entered and dancers encircled the drummers.

At about this time, Sheriff Wilmer Peters and about five deputies arrived. There were few customers at the sales office. The marchers were carrying signs, some of which said "Check with us before you sign your checks," and "Encouraging pollution, not the solution."

After dancing and shouting at customers, the demonstrators then boarded a boat that is used to show customers lake lot sites.

James Renny, the Legend Lakes project manager, and Peters conferred. Apparently they agreed not to make any arrests, although neither would comment on this.

The first confrontation with the deputies, who by now had been reinforced by Shawano County deputies and city of Shawano police, occurred on the boat.

Renny then offered to take some of them for a ride, but said that others would have to get off because the boat was overloaded. The marchers then left the boat and went up to the sales office. It was here that the scuffling with the police broke out as some of the demonstrators attempted to enter the offices.

Two of the demonstrators, Mrs. Freida Bergeon, 2619 E.. Park Pl., Milwaukee, and Mrs. Carol Grignon, Chicago, claimed that they were injured by police.

The scuffling between the police and the demonstrators became bitter because some of the Menomonee county deputies were related to the demonstrators.

One girl shouted "I have just disowned my uncle."

DRUMS is protesting the sale of land in Menominee County to outsiders. Lakes of the Menominees, or Legend Lake as it is more commonly known, is a partnership formed by Menominee Enterprises, Inc., which controls most of the Menominee County assets and N. E. Issaacson and Associates, a Reedsburg lake developer.

Menominee Indians and lawmen clashed Sunday when protesters demonstrated at Keshena
MILWAUKEE SENTINEL Photo by Sherman A. Gessert Jr.

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Indians Show Restraint In Fishing Controversy

By LUISE LEISMER
News Staff Writer

PETOSKEY — Will the newly restored unlimited hunting and fishing rights of Michigan Indians ruin these sports for other state outdoorsmen?

Not if the proposed guidelines of one large Indian organization, which plans to police its own members, are adopted by a majority of the state's Indians, state officials agree.

Unit One of the Northern Michigan Ottawa Association, NMOA), representing about 3,000 Indians in Emmet, Charlevoix and Cheboygan counties, has proposed hunting and fishing regulations for its members that have received approval of state Department of Natural Resources DNR) officials.

The group would ban for Indians all hunting and fishing methods that are prohibited by state laws for all sportsmen — such as "shining deer" (using a light to shock deer into stillness)· using dogs or snowmobiles to hunt game, catching undersize fish or the sale of game to non-Indians.

Simon Otto, of Petoskey an Ottawa who is chairman of Unit One's Hunting and Fishing Committee, said the guidelines will be proposed as model regulations for other Indian groups.

Although the Michigan Supreme Court ruled last April that state hunting and fishing laws do not apply to Indians whose ancestors were promised unlimited hunting and fishing rights in treaties, the state attorney general's office has not yet defined the full effect of the ruling.

Meanwhile, conservation officers aren't arresting Indians for fish or game law infractions.

The Indians now can hunt, fish or trap on any state land, regardless of seasons and without benefit of license, to the dismay of many sportsmen's groups.

The regulations proposed by Otto's committee were designed to insure goo dhunting and fishing for Indians and to allay the fears of other sportsmen, he said.

The proposals, which would apply to nonreservation Indians:

- Require qualified Michigan Indians (quarter-blood or more) to register and obtain an identification card, as proof of ancestry and the treaty which affects them.
- Appoint two Indians from each community to keep statistics on how many are hunting, fishing or trapping and report results to the DNR.
- Restrict fishing to legal size only with the same catch limit as noe enforced on non-Indian licensed fishermen.
- Allow Indians to hunt, trap or fish only on state lands unless a private property owner has granted consent.
- Register all commercial fishermen and report their take to the DNR.

Indians Can Teach Us: Udall

BY WILLIAM MULLEN

Americans can learn from past American Indian cultures how to live in harmony with their environment, Stewart Udall, former secretary of the interior, said last night.

Addressing 500 persons at the 15th anniversary Buffalo Dinner of the American Indian Center in the Sherman House, Udall said: "The ecology movement is coming back full circle to the Indian." Maintaining harmony with the environment "was the essence of their living," he said.

After dining on the meal of roast buffalo steak, succotash, and cornbread at the $50-a-plate function, Udall said the Indian wa yof life should be preserved and become a part of the larger American culture.

"In the kind of world we live in now, it is very clear we need the Indians," he said.

Udall urged those present to write their congressmen to support legislation determining the amount of land the Eskimo Indians should keep in Alaska. "This is the most important Indian issue this year," he said.

Udall was given the Silver Eagle Feather Award for his service to Indians by the center, 1630 W. Wilson Av.

Later a check for $28,344, the proceeds from the dinner, was presented to Marvin Tahmahkera, chairman of the center.

June 3,1971
CHICAGO TRIBUNE

2 Views on Indian Award Are Heard by House Panel

WASHINGTON, March 20 (AP)—The Interior Department has recommended to a House Panel that a $932,620 award by the Indian Claims Commission be distributed per capita to all descendants of the Grand River Band of Ottawa Indians in Michigan.

But a spokesman for the Indians asked that eligibility be limited to individuals of one-fourth or more Grand River Ottawa blood. Mrs. Waunneta Dominic told the House Subcommittee on Indian Affairs that without a blood restriction, so many Indians would share in the award that "it wouldn't be worth it."

PROTEST POWWOW

A protest powwow and spiritual meeting will be held July 30 through August 2nd at a spot where Our Grandfathers lived – Round Lake Village, 10 miles east of Hayward, Wisconsin. It's on County Road B. The permit for the dam is expiring – and it's time for the land to come back. Come to learn, dance, fast, speak, and unite for action. Find out more about it from Mike Tribble, Stone Lake, Wisconsin (865-2253). But plan now to be there.

Pageant drops its 'massacre'

MACKINAW CITY — More than 500 Indians from all over the nation are expected to converge here Memorial Day weekend to "observe" the annual Fort Michilimackinac Pageant, according to an announcement from a group identified as the Great Lakes Indian Youth Alliance.

They will also try to point out to tourists "other injustices" done their race.

"There will be no demonstration," says Victor Kishego, Chippewa Indian leader of Petoskey. "We just want to see that the pageant committee sticks by its agreement to remove all the offensive actions and words from the spectacle."

Late in April the pageant committee, bowing to Indian pressure, changed the name of the annual show from "the reenactment of the Massacre at Fort Michilimackinac" to the "Fort Michilimackinac Pageant."

Simultaneously it announced that all scenes and words offensive to Indians would be removed from the script.

Purpose of the forthcoming "observance" is greater than checking the pageant, however, according to Moose Pamp, Lansing, and Paul Johnson, Ann Arbor, Chippewa college students who are co-directors of the alliance.

The alliance was formed, they explained, "into a strong inter-tribal support community so that all Indian youth can return to the religion and positive values of the Indian culture that had nearly been destroyed by the materialistic European culture."

Its purpose is to help young Indians to work within the system and it endeavors to enroll Indian youths in college scholarship programs. At the same time, the alliance is striving to show non-Indians how warped their impressions of Indians are.

So at Mackinaw City, the announcement says, "They wish to expose all non-Indians, whose relatives remain safely buried on this Memorial Day, to the exposed bones of their Indian relatives in the sacred burial grounds, near the Straits of Mackinac; Indian relatives who were exposed and placed in glass cages, a death zoo, for tourists' eyes and business profit."

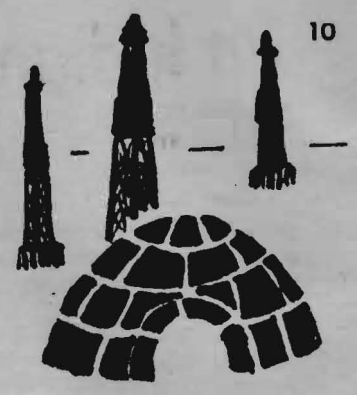
Billboards along approaching highways advertise this sight, the statement protests.

'Land Is Forever': Alaskan Natives Push Property Claims

THE WASHINGTON POST
May 9, 1971

By Tom Kelley—

Chief Andrew Isaac with Frances Degnan, left, and Brenda Itta, officials of the Alaska Federation of Natives.



Sam Jacobson—IEA Bulletin

Martha J. Sara, an Eskimo, was 20 when she testified before the House Subcommittee on Indian Affairs in Alaska. This is an extract from her statement, which appeared in the Congressional Record, October 23, 1969.

By **MARTHA J. SARA**

We are not asking for all our land — just a portion of it, and if you grant it to us, we will have to strive very hard because what we are asking for is less than what we believe is fair. But we are capable of striving very hard.

And how shall you refuse us? You who have centuries of learning, education, civilization, colonization, expansion, domination, exploitation behind you? How shall you refuse us?

Do not refuse us because we are young! In youth there is energy, drive ambition, growth, and new ideas. Do not refuse us because we are young! For we shall mature!

Do not refuse us because we are under-educated! We are learning fast; and utilizing our newly gained knowledge, comparing and weighing the truths and benefits of this knowledge.

Do not refuse us because we are under-educated! We are learning fast; and gress of our land. We hold a superior position to develop our country because it is our country, and we love it. We will be more cautious in its utilization — and I deliberately use the word "utilization" instead of "exploitation." We will weigh each prospect carefully to assure ourselves that we are making the best decision for our generation and those generations to come. We are not here to grab; we are here to live with the growth of our native land. Do not refuse us the chance for progress. For we too share the dream of progress.

Do not refuse us because you are afraid we don't have competent leaders! Native young people are rising up to meet the demands and expectations of a foreign and sometimes hostile society. The day of our leadership is not too far off. When that day of fulfillment comes, I would like to think that we can proudly take our places side-by-side with the present leaders to direct the affairs of our own people. In their wisdom they can quell our fears, channel our energy, help shape our innovative ideas, direct our aggression, and interpret our anxieties. Together we can provide able leadership! Do not refuse us for fear of poor leadership! For we are capable leaders.

Do not refuse us simply because you purchased the sovereign right of our land! Our fathers since time began have paid dearly for our homeland every generation. They struggled against the harshest environment known to man and survived to teach us to do the same. Each generation paved the way for the next. Do not refuse us because you purchased this right! For our forefathers paid for it long before your forefathers had the money.

Do not refuse us because we are a minority! For this is America! We have proved in many ways that, not only do we take advantage of our rights and freedoms along with other Americans, but we are willing to, and have fought equally for all its privileges.

DoubleTalk

The newest spokesmen for the Indians are the oilmen. Recently, William S. Curry, president of the American Association of Petroleum Geologists, speaking in Casper, Wyoming, said he has personal experience in "dealing with the Indians." He was with Atlantic Oil and Refining in 1949 when oil was discovered on the Arapahoe and Shoshone Reservation. He also related the experiences Humble Oil and Refining had with the Tyonek Indians in southwestern Alaska. Prior to the discovery of oil in Alaska, the Tyonek's sole means of support was fishing and trapping. Humble paid the Tyoneks several million dollars for the right to explore for oil on their lands.

"Not all Alaska natives are so congenial and progressive," said Curry. "Native Claims Act is now holding up the Alaska Pipeline. They (the natives) are concernedwith ecology and preserving environment. And in light of the whiteman's treatment in the past, I can't blame them for their scepticism. They must not be exploited by high-powered legal eagles in Washington who see a cause to promote for selfish reasons, either. Indians in their innocence can be stirred . p beyond reasonable limits. But they should settle for just compensation and not impede the progress of a whole nation."

Curry went on to say, "Certainly, the Indians know, understand, and have suffered from environmental change more than the rest of us. . .But we must go on with progress and environmental fears should not be used to impede and hinder the future of man on this planet."

Meanwhile, in Calgary, Alberta, Gerry Rempel, full-time arctic coordinator for Imperial Oil, Ltd., said the natives cannot be expected to change their habits overnight. But he says that it is pretty well established now that they prefer to abandon the nomadic life and settle down in small communities with a school and other services.

Since the native peoples in Canada's north are having the oil companies move right in with the apparent blessings of the government, Canada is issuing an etiquette manual for the oil companies. Frank McCall, a resources officer in Yellowknife, writes that oil company operators should talk to the native settlements before moving in and to be sure to be kept informed of the location of traplines.

"They are just like you or I," says Mr. McCall, "human beings trying to know what's going on, to be informed. The person informed is a better friend and cooperates a great deal with the operator."

We hope he's wrong.

By Phil Casey

Chief Andrew Isaac, a 73-year-old Crow Indian from Alaska, is in town trying to raise a little hell.

Chief Isaac isn't looking for fun. He simply wants to convince Congress that the native Alaskans—Eskimos, Indians and Aleuts—should get a better settlement of their property claims than they have ever been offered and that the State of Alaska be prevented from taking any more land from the natives.

What the Alaska Federation of Natives claims is practically all of Alaska, about 375 million acres. It is backing a bill that would settle for 60 million acres, plus $500 million and a 2 per cent royalty on gross revenues from the 315 million acres it is willing to give up.

The Nixon administration has a bill that would give the natives somewhat less than this, about 40 million acres and a smaller amount of money. But Chief Isaac and his co-workers are encouraged by the offer, and hope to get much more. Up until now, they've never been offered anything, he said.

There are an estimated 50,000 to 80,000 Eskimos, Indians and Aleuts in Alaska and Chief Isaac is leader of about 1,000 Crow Indians who live in a wide cluster of six tiny villages in the Alaskan interior.

He is a determined and angry man and he doesn't think 60 million acres are enough. He'd like to ask for more.

"Money doesn't last long," he said, "Land is forever."

The first time he ever can recall having any cash to speak of was when he went on pension.

"So this is the way I learn about money, that it don't last too long," he said. "I don't care much about dollar, that don't mean nothing. Land is forever."

It is Chief Isaac's first visit to Washington, and the first time he has ever been outside of Alaska. "I went to Anchorage three times for meetings," he recalled.

It's not his first time in a plane. "I was in a plane back in 1924. A man was showing off how to fly. I didn't like it, but I like this much better, the big plane."

"The first time I saw white folks was in 1904. From there on I got along with white folks. I worked for them mining and taking them out big-game hunting and working on a boat. That's how I talk a little English. I can't read or write. I had no school," he said.

"But today, this new white man coming up in Alaska has started pushing us natives around in Alaska. We from our home. I really can't understand because we live in Alaska before all white men. The land is ours. But now we find we got to leaving home from our villages. We go away that no place to move. The place to Alaska we have a home, real important place, that only place us natives living because we know no other way. Today we get all around hunting, farther and farther we have to go.

"White people with airplanes and helicopters is coming up. Too fast for us to move in our hunting place because we have to walk for food, us natives. Them airplanes get it, just as we going to. He get there just few minutes ahead of us. Seems to me like we don't last too long, because our land taken away from us."

Chief Isaac and others, including Don Wright, the president of the Alaska Federation of Natives, fear that without plenty of land, the Indians, Eskimos and Aleuts will become dependent on the white, urban economy and end up strangers in their own land, and on welfare.

"That money, that $500 million, I don't believe it will last very long for all that population, even the 2 per cent royalty. Take long time for us to get used to how to keep that money. So that is why we want more land, less money," he said.

He recalled his youth. "When I was born, my Indians still use skin tent. They used all skin clothing—shirts, pants. When in that time, our grandfather's people, uncle, grandmothers, they have to build caribou fence, corral. That is one way old people get their caribou, also moose, even sheep. They got to get them with snare, stick gun, bow and arrow, old caribou horn club for fighting grizzly bears."

Besides all the hunting fishing, mining and whatever else he has done, including building his own boats and rearing a family (he now has a 9-year-old adopted son), Chief Isaac once had a mail route. It covered a 100-mile radius.

"I had a dogsled to carry the mail," he said, "but in the summer, I used horses."

He's proud of the Alaskan natives and apparently becoming less proud of the white people.

"Indian story going o just as good as white ma story," he said. "That is hov I know all about my native folk in Alaska, Eskimos, Indians, Aleuts, they all know each other. Today ou younger generation begi ning to study education, ge ting to learn from whit man before they get mone coming out, learn educatio They can help each other s they can get along and liv good all together."

The chief, a vigorous lool ing man, black-haired, sho and stocky, was asked ho one got to be an India chief, could anyone g elected?

He got excited an grunted pridefully. "No, an one can't get elected. Yo got to be a damned goo man. No crazy man. You g to know how to take care o your people."

Pit Indian Trial

'Our hearts are in the land'

By JOHN HURST
R-S Staff Writer

June 14, 1971

SACRAMENTO — Municipal Court Judge Michael J. Virga dealt a stunning and unexpected blow to the Pit River Indians' defense today.

He instructed the jury in the trespass trial that evidence in the case proved "beyond a reasonable doubt" that Pacific Gas and Electric Company owns the disputed campground near Big Bend.

Virga later told newsmen that he had never before made such an instruction to a jury in his year and a half on the bench and that such action by any judge is "not common. . . I would say it's unusual."

The Gov. Reagan appointee to the bench made his remarks this morning after the jury, which has been deliberating the case against 35 defendants since Thursday, asked for further instructions from the bench.

The jury of 10 white women, one Oriental woman and one white man had asked that Virga repeat his previous routine legal instructions on various misdemeanor sections of the California penal code.

The 36 defendants were arrested for trespassing at a PG&E campground near Big Bend last June during an occupation by the Pit River Indians in the tribe's drive to regain 3.4 million acres of ancestral land.

The jury also asked that the judge repeat his previous instructions that PG&E must prove beyond a reasonable doubt that the company owned the land where the Indians and supporters were arrested last June before the defendants could be found guilty.

Virga said h went beyond the jury's request because "I did not feel that this (PG&E's ownership) was a valid issue in this case."

Aubrey Grossman, defense attorney for the Indians, said of the judge's remarks:

"I don't recall it ever happening in my experience . . . I've never seen any kind of comment — ever." (Grossman has been practicing law since 1936.

Asked if he had ever seen a judge take such action before, Shasta County District Attorney Robert Baker said:

"In Shasta County, never. Although in urban counties it is more common to make comments on the evidence."

Indian defendants and spectators in the courtroom seemed shocked and downcast after the judge's remarks.

Referring to the tribe's hopes to regain its 3.4 million acres of ancestral land northeast of Redding, Tribal Councilman Raymond Lego said the judge "dashed our faith on the rocks."

The tribe had hoped to raise the ownership question in the courts by occupying the PG&E campground last June.

Virga tempered his remarks to the jury slightly by advising the jurors to disregard his remarks if they disagreed with them. But he told them that in his opinion the evidence "proves beyond a reasonable doubt that PG&E was the legal owner of the land in question."

He said the state constitution gives him the right to make such an instruction.

He told newsmen later that such an instruction "would be unusual for me, because I haven't given such an instruction before, but I haven't had a jury out three days.

The jury has actually deliberated only one and one-half days Thursday afternoon an dall day Friday.

Indian's word

SACRAMENTO — The conventional courtroom oath was given an Indian twist in municipal court here Thursday at the insistence of Pit River Tribe member Darryl Wilson, a defendant in the Pacific Gas Electric Co. trespass case.

Before taking the witness stand in the case, Wilson objected to swearing to God in the oath because he feels white people use the word too loosely.

So, with the approval of Judge Michael Virga, Wilson was sworn in with:

"Do you solemnly affirm on your honor as an Indian that the testimony you give will be the truth. . . ?"

June 2, 1971

SACRAMENTO — Everyone probably expected too much.

People crowded into the small 40-odd seat municipal courtroom Wednesday afternoon to hear the president of the largest utility company in the world testify in the trespass trial of 36 Pit River Indians and supporters.

But when Shermer Sibley, president of Pacific Gas and Electric Co., finished his one and a half hours of testimony under questioning by defense attorney Aubrey Grossman, he seemed to have said very little.

He sat there on the witness stand in an iron-gray business suit and dark striped tie, middle-aged, balding, solid, respectable, the head of the firm and answered mostly that he just didn't know.

Sibley said he didn't order the Indians arrested last June when they occupied a PG&E campground for employes near Big Bend.

He said he was told only after the first arrests were made on June 6 that arrests had been made.

He said he did not know before the arrests whether PG&E had legal title to the land claimed by the Indians as part of the Pit River Indians' 3.4 million acres of ancestral territory northeast of Redding.

Se said he did not know the worth of PG&E's facilities on the company's 53,000 acres in Shasta County.

He said that if PG&E issued a press release last June 6 saying the Indians were welcome to stay at the occupied campground, he didn't personally authorize it and wasn't sure who did.

And he was not allowed to answer whether he felt the Indians had a moral right to the land.

"Do you have any opinion if they have a good moral claim?" asked Grossman.

Shasta County District Attorney Robert Baker objected.

And Sibley testified that he knew nothing of the history of the Pit River Indians on whose ancestral land the company has built its power dams.

The jury was given some of that history by Pit River Tribal Councilman Raymond Lego.

Wearing an open-necked shirt, the color of pine needles, the 58-year-old tribal councilman followed the corporation president to the stand.

Speaking softly and answering questions at great length and at times fighting emotion to control his voice, Lego told of the decimation of his people after the coming of the white man.

In telling of how long his people had lived in Pit River country, Lego began to go into ancient legends and his slow deliberate style of answering brought objections from an exasperated district attorney Baker.

Returning to an objection by Baker that the answer was not responsive to the question, Grossman said:

"There are two different cultures here. Mr. Baker happens to represent one and Mr. Lego another . . . This is Mr. Lego's way of establishing how long his ancestors were here . . ."

"I don't know if it's responsive or not . . ." admitted Judge Virga, but he allowed Lego to continue.

Lego went on to tell of landmarks in Pit River ancestral land that tell the history of his people.

"We didn't have it written in pages, we had it written in nature. This is what I was trying to say."

Lego told of the feelings he and his people have for their land which led to the occupation of the PG&E campground, the arrests and the trial.

"I wanted somebody to give me proof that this land was legally acquired from the Pit River Tribe by the government and turned over to private corporations like PG&E . . . I'm still hopeful that the district attorney can come up with some proof that the federal government is not violating the Constitution.

"I want to see legal proof that I'm wrong . . . I hoped that I would be here in court as a result of it."

June 4, 1971

SACRAMENTO — Shasta County Dist. Atty. Robert Baker tried to raise the specter in municipal court here Thursday of Indians driving white people from their homes in Pit River ancestral land.

But Indian defendants in the trespass trial testified that the Pit River movement to regain 3.4 million acres of tribal land northeast of Redding is aimed only at the holdings of large corporations and the state and federal governments.

During cross-examination of Pit River Councilman Raymond Lego, Baker determined that the city of Alturas and a number of other towns are within the boundaries of Pit River territory.

"Would it be your position then," Baker asked, "that you have the right to move people from their homes in Alturas?"

"If these people want to trespass on Indian tribal land," replied Lego, "that's their business."

During redirect questioning of witnesses, Aubrey Grossman, defense attorney for the 36 defendants, submitted into evidence a proclamation read by the Indians before the trespass arrests were made last June at a Pacific Gas & Electric Co. campground near Big Bend.

The proclamation refers to the Indian concept of "the earth is our mother," and demands return of tribal land "with the exception of that owned by private individuals."

Lego testified that his sole purpose for occupying the PG&E campground was to be arrested and tried in order to raise the issue of land ownership in court.

The judge, jury and spectators broke into laughter when Baker asked Lego: "It wasn't just a fishing expedition, was it?"

And Lego replied:

"If you want to term it that way, I was fishing for an arrest and I got one."

Baker also tried the private property owner tactic on Grace Thorpe, daughter of the famous athlete Jim Thorpe.

Miss Thorpe, a large, articulate woman who is half Sauk Fox Indian, was asked by Baker if she had permission from PG&E to occupy the campground.

"I didn't ask PG&E," she replied.

Baker: "You did know it was PG&E land."

Miss Thorpe: "I was convinced it was Pit River land."

Baker: "And were you convinced that the city of Burney . . . was also Pit River land?"

Miss Thorpe: "I am convinced that the Pit River people have no intention of trying to take people's private property, if that's what you're getting at."

Two other Indian defendants, Andy James, 21, and Darryl Wilson, 31, both members of the Pit River tribe, also testified that they went to the campground to be arrested in order to raise the ownership issue.

Wilson spoke at length about his beliefs regarding the sacredness of land and what has been done to it and to his people in the name of progress.

When he was 9 years old, Wilson testified, he began forming embryonic questions about conventional values after his mother and his young brother were killed in an accident involving a logging truck on a bridge at Lake Britton.

There is a bridge at Lake Britton, he said, because PG&E has built a dam there.

"Why is it so necessary to have a bridge?" he asked. "And why was it so necessary to have a logging truck?"

Wilson testified that his people have been continuously subjected to different forms of genocide since the days of outright slaughter of Indians last century.

June 5, 1971

SACRAMENTO — Did the right hand of Pacific Gas and Electric Co. know what the left hand was doing last June when the company ordered the arrest of Indians occupying a PG&E campground at Big Bend?

There was no clear answer to the question Friday following a day of grueling, often evasive and sometimes self-contradictory testimony of a top PG&E executive in municipal court during the trespass trial of 36 Pit River Indians and supporters.

PG&E Senior Vice President Charles E. Ginochio estified variously under intensive examination by defense attorney Aubrey Grossman that he was "positive" of PG&E's title to the campground before the arrests and later in his testimony that he was "pretty sure" of PG&E's ownership.

The Indians staged the occupation of the campground early June 5 in the Pit River drive to regain 3.4 million acres of ancestral land northeast of Redding. The first arrests were made on the morning of June 6.

A main point in the Indians' claim to the land is the finding by the federal Indian Claims Commission that the land was taken from the tribe without compensation in 1853. A vast tract of that land has since come under control of PG&E.

Ginochio, a 42-year veteran in the PG&E organization, responded to a question by Grossman with:

"I was positive (before arrests were ordered) in my own mind that we owned mind that we owned that property. . . " that property. . ."

But Ginochio was asked later why PG&E's legal department ordered a title search of the campground area after the arrests.

"Did you mean that a title search would tell you if your title is good?" pressed Grossman.

"No," replied Ginochio.

Grossman: "What is it a title search gives you?"

Ginochio: "It confirms something you're pretty sure of."

Ginochio also testified that PG&E division manager Vernon H. Lind made the decision to arrest the Indians. But confronted with his own sworn statements during a deposition last November, saying he okayed the arrests, Ginochio said:

"I concede I gave him (Lind) the authority, which he had anyway, to take whatever action was necessary to have the people removed from the property."

Grossman and Ginochio wrangled and sparred for hours of testimony over an alleged press release from PG&E on the day of the occupation.

Grossman insisted that a company spokesman told the media on June 5 that the Indians were welcome at the campground and no arrests would be made, while in fact the arrests were being set up and Shasta County law enforcement officers moved in on the morning of June 6.

On the morning of June 5—24 hours before the first arrests—PG&E public relations man Dave Cohen told the Record-Searchlight that he couldn't predict what legal steps might be taken if the Indians didn't move out of the campground eventually.

Cohen displayed a flip attitude toward the occupation:

"The first thing we're going to do," he said, "is get the wagons in a circle."

28 Indians freed, seven convicted

By JOHN HURST
R-S Staff Writer

SACRAMENTO — The Pit River Indians won a strong split decision victory in Municipal Court here Monday night as a jury acquitted 28 defendants of trespassing charges, finding seven guilty.

The seven convicted were found guilty of being inside cabins at a Pacific Gas & Electric Co. campground near Big Bend during the Pit River occupation last June.

Those arrested outside cabins on land claimed by both PG&E and the Pit River Tribe were found innocent.

In addition the jury acquitted all defendants arrested on June 6, 1970, whether they were in or out of cabins. Juror Mrs. Rose Berg told the Record-Searchlight that the jury felt those arrested on June 6 had not been given proper notice to leave.

The other arrests, both in and out of cabins, occured on June 8 and 9th.

The 35 defendants in the trial were charged with a total of 108 counts of trespassing. There were guilty verdicts on only 14 of the counts — two for each of the seven defendants convicted. Sentencing is tentatively set for Friday.

The testimony in the case began May 21, and the jury began its deliberations last Thursday afternoon, taking 2½ days to reach a verdict.

There was jubilance in the hallways of the courthouse after the verdicts were read as Indians proclaimed a victory and promised renewed efforts to regain the 3.4 million acres of tribal land northeast of Redding. Smiling jurors asked Indians for their autographs.

"We're proud of the Indians," said one of the 11 women on the jury.

"I personally feel bad about convicting any of them of anything," said Mrs. Joanne Chaidez, another member of the jury.

But, said Mrs. Chaidez, the jury did not decide the case on questions of morality or sympathy: "In our verdict I think we considered law."

An unusual instruction to the jury given by Judge Michael J. Virga Monday morning had an effect on reaching a decision, according to Mrs. Chaidez.

The judge, in what he himself termed an unusual action, told the jury that in his opinion the evidence in the case established that PG&E had legal title to the disputed campground.

"I felt for myself that it did have a bearing," said Mrs. Chaidez. "It was a clarification that I needed."

Defense attorney Aubrey Grosssmar saw the decision as a step toward the regaining of Pit River land even though seven of the occupiers were convicted.

As to the future efforts to regain tribal land, much of which is in the hands of large corporations and the federal government, Pit River tribal chairman Ross Montgomery said:

"Maybe now we won't have to occupy. Maybe we can work something out. Maybe they (the corporations) can contact their government and work out some kind of just compensation (for returning the land to the Indians)."

Pit River Indian Darryl Wilson also saw the verdicts as leverage to negotiate for the return of Pit River land:

"We have so many areas to negotiate now, whereas just moments ago we would have had to go out and challenge someone and get our heads busted. We can negotiate equally, or more than equally."

"It puts it up to PG&E and the federal government," he said, "because the people had spoken . . . they may have spoken ambiguously, but they have said the Indians are not guilty of trespassing."

By JOHN HURST
R-S Staff Writer

Colleen Evening Thunder, 25, a pretty woman with dark hair parted at the center and gathered at either side of her smooth oval face by white Indian beadwork clasps, looked directly at the jury and told of trying to live as a white person before the Alcatraz and Pit River occupations:

"I've been deprived," she said, "culturally, spiritually, almost totally as an Indian."

The jury of one white man, ten white women and one Oriental woman sat under Miss Evening Thunder's steady gaze as she spoke, her voice choking with anger and pride and tears:

"And then I heard about Alcatraz. For the first time I felt a sense of pride . . . suddenly I saw my people standing up, trying to regain something that was lost. And I felt that if there was anything I could do to help, I should do it . . ."

"I've learned more in one year than I have in a lifetime . . . Those who have been carrying on the fight for Pit River have always known these things. I didn't always know them, except maybe deep down inside."

And then she tried to tell the jury what the land means to her people and why she was willing to be arrested trying to regain it:

"The Creator put our people on this land. This North American Continent . . . He didn't just put our people here and say 'live.' He provided all the things we needed to live . . . and taught them how to build their houses, whether it is out of ice or adobe or trees.

"Our hearts are in the land. Without the land we are nothing."

She spoke of the coming of white settlers, the theft of Indian land and the reduction of her people to poverty:

"It's the same with these companies," she said, "these PG&E's. They get rich off of Pit River land. It's the same all over the country. We who are the people of the land are the poorest people.

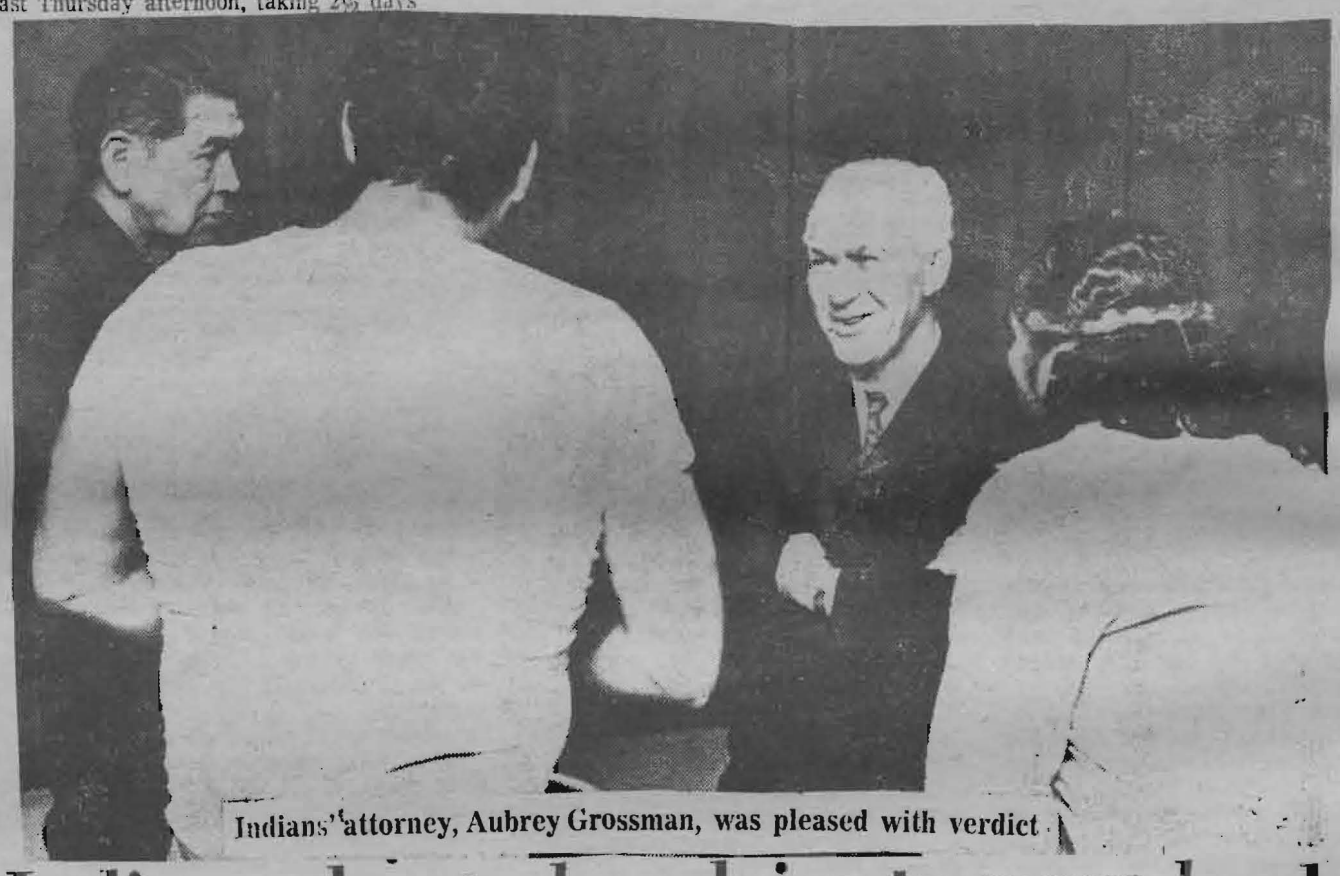
"For these hundreds of years," she said, "the Indians have lived in defeat."

But, she told the jury: "The time has come."

Grossman took the stand himself Tuesday and, testifying over the objections of Dist. Atty. Baker, he told the jury of the advice he gave the Indians before the occupation of the PG&E campground that began June 5, 1970.

Speaking of the Indian Claims Commission proceedings and its decision in 1964 to offer the Pit River Indians 47 cents per acre for its 3.4 million acres of ancestral land northeast of Redding, Grossman said:

"I told them (the Indians) it was the most outrageous legal proceedings I had ever come upon in all my born days — all my born days as a lawyer."



Indians' attorney, Aubrey Grossman, was pleased with verdict

Indians plan to lay claim to more land

By JOHN HURST
R-S Staff Writer

The Pit River Indians plan to follow up their land suit against the Pacific Gas and Electric Co. with court action against other large corporations with holdings on tribal ancestral land, the tribe's attorney said today.

Referring to the suit filed in Shasta County Superior Court Tuesday seeking return to the Indians of 53,000 acres of land held by PG&E, attorney Aubrey Grossman said:

"So we're dead serious in going after all PG&E land in Pit River Country through this law suit. We intend to follow this up with similar legal filings against the other big corporations such as Southern Pacific, Kimberly-Clark, Times-Mirror, et cetera . . . and probably against the federal government.

The companies named by Grossman are among 11 large corporations with combined holdings totaling more than 600,000 acres in Shasta County—most of them within Pit River ancestral lands.

The federal government controls acreage totaling nearly 700,000 acres in the county.

The suit was filed in the wake of a Pit River victory Monday night in Sacramento Municipal court in the PG&E trespass case stemming from arrests at a utility company campground near Big Bend last June.

A jury acquitted 28 of 35 defendants of all trespassing charges and convicted seven on charges of being inside cabins at the campground. All 35 were acquitted of trespassing on the campground land itself.

Grossman said the civil suit had not been filed before because "the odds are close to 100 per cent that somewhere along the line all civil actions taken by the tribe will be thrown out of court at some stage . . . on the ground . . . that you have no right to go to court and attack an action of the government."

"An action of the government" is a reference to the taking of Pit River land without compensation by the United States government in 1853.

Much of land taken subsequently found its way into the hands of large corporations.

Meanwhile Shasta County Dist. Atty. Robert Baker, who prosecuted the four-week trespass trial in Sacramento Municipal Court, termed the jury's verdict and act of sympathy.

"I think the law and the evidence," he said, "indicates that the verdict should have been guilty."

"This is a case," he went on, "that has a strong sympathy appeal."

Baker would not state flatly that he would again prosecute if the Indians were to return to the PG&E campground:

"It's hard to say, it's hard to prejudge . . ."

He said, however, that the verdict in Sacramento would not prevent him from prosecuting the Indians if they occupied the campground land because another jury in Burney Justice Court last fall convicted nine defendants arrested in the same case.

Those convictions are being appealed.

Pit River Tribal Councilman Raymond Lego said of the verdicts:

"We think this decision helps everyone, including PG&E. I think it shows them that corporate interest and corporate power is not what really rules this land. It is the people that rule this land."

June 21, 1971

Oakes leaves hospital

Indian activist Richard Oakes was released from Mercy Hospital Sunday following two days of observation for possible head injuries suffered in a fight Friday night at his home at the Toyon Job Corps Center.

Shasta County Sheriff's officers are investigating a complaint by Oakes that he was struck by a man who attempted to enter Oakes' home Friday night.

Oakes was hospitalized and near death last June when he was beaten with a pool cue in a Mission District bar in San Francisco.

He has subsequently gone through a number of head operations and has overcome partial paralysis of one side of his body.

A Mercy Hospital spokesman said his condition was good following his latest injury.

R-S photo by Larry Lowell

Peaceful confrontation at Toyon Job Center

Deputy Dist. Atty. William Lund, left, went to the Toyon Job Center in Ceneral Valley Tuesday to talk with Wintu and Pit River Indians occupying the site. Here Lund and Pit River Indian Darryl Wilson, center, talk about going into a closed-door session. In that session, Lund presented the Bureau of Indian Affairs' conditions for negotiating a settlement of the takeover. Shasta County Legal Aid Director William Emmal is on the right. Story on page 1.

Indian territory

By GREG LYON
R-S Staff Writer

Wintu and Pit River Indians and Indians of All Tribes won a peaceful victory Wednesday in their fight to take over the former Toyon Job Corps Center in Central Valley.

Confrontation gave way to negotiations when the federal government backed off from a hard-line "no-talk" policy.

A settlement reached after a day-long session between Indians, the Bureau of Indian Affairs and the Shasta County Community Action Project is to turn title to the 61-acre site over to the Indians within two years.

As a first step the BIA gave CAP a permit to administer and maintain the land.

CAP and the Indians are to have 90 days to present their program for the use of the site and get enough money to keep it maintained in its present "mothballed" condition.

Over the next two years Indians and CAP are to work together to bring those programs to life. At the end of that time CAP and the BIA are to recommend the title to the land be given to the Free Indians and the Wintu Nation.

The negotiations Wednesday represented a turn-about of a firm BIA policy not to talk with the Indian occupiers of Toyon unless they ended the occupation.

Wes Barker, acting area director of the BIA, said the entrance of CAP into the negotiations represented the turning point for the BIA.

"The CAP involvement was the essential factor for reasons of bookkeeping and fiscal responsibility," he said. "This is exactly the same type of agreement we entered into with the Inter-Tribal Council of California. They're a CAP organization, too."

Barker was referring to an earlier plan of the BIA to give the Toyon center to the ITC. That was before a task force of 12 men and two women representing the Wintu Nation and Free Indians of All Tribes occupied the center Friday afternoon.

But Barker apparently had to do some high-powered negotiating of his own with his superiors in Sacramento and Washington to be able to talk with the Indians.

The BIA's attitude earlier had been they would "not want to deal with people they consider to be in civil disobedience and, in fact, criminal trespass," according to a spokesman for the Shasta County district attorney's office.

But, said Barker, "it became rapidly evident to us that this was an imminently reasonable group of people. We were not empowered to go on Toyon and negotiate any settlement that would take place under duress. But they were willing to go halfway and meet us here in town."

The meetings took place in the offices of William Emmal, director of the Shasta County Legal Aid Society and go-between in negotiations for the Indians with the BIA.

All parties described the talks as being "clear, deliberate and tough."

"I think that's why we got where we did," said Ed Forbes, director of CAP. "Everybody showed up here willing to listen and willing to trust, so some business got done."

Forbes said he expects a mixture of federal, state, foundation and church funds eventually to be used for the project.

He said it will cost about $40,000 a year to maintain the center as it is now.

Indian spokesmen said they were happy with the settlement.

"Ever since we got the land, there was the attitude the land was ours," said Pit River Indian spokesman Darryl Wilson. "I think the land accepted us. It had to be."

"This is a good settlement," said Chris Ryan, spokesman for the Wintu Nation. "But we'll never be happy till the land is ours."

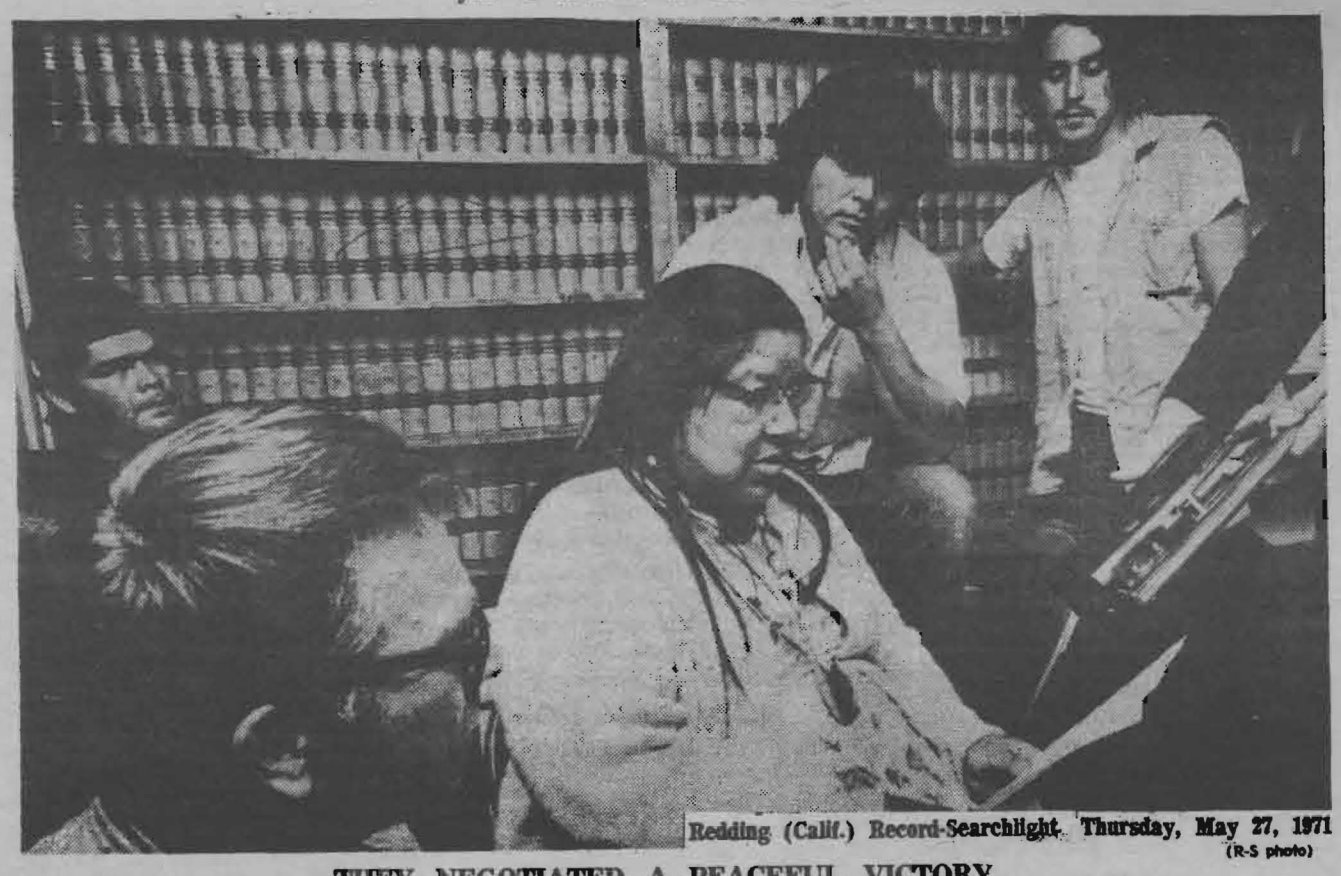
As the Indians left Emmal's office around 5:30 p.m., Pit River Indian Mildred Rhoades walked up to Barker of the BIA and shook his hand.

"I never thought I'd be shaking the hand of a BIA man," she said.

The Toyon center has been vacant since May 1969 when it was closed as a Job Corps Center by Nixon administration cut-backs.

Indians of All Tribes, including supporters from Alcatraz and activist Ricgard Oakes and his family, joined Wintus and Pit River Indians in the occupation of the 61-acre site.

The occupation was affected without incident Friday as maintenance men, apparently confused by the arrival of the Indians, turned over the keys to the nearly forty dwellings and other buildings and even conducted the Indians on a tour of the facility.



Redding (Calif.) Record-Searchlight, Thursday, May 27, 1971
(R-S photo)

THEY NEGOTIATED A PEACEFUL VICTORY

From left, Wes Barker, a BIA man; Mildred Rhoades, and Darryl Wilson, representing the Pit River Indians; Chris Ryan, representing the Wintu Indians.

"ONE OF THE LAST HUMAN HUNTS OF CIVILIZATION, AND THE BASEST AND MOST BRUTAL OF THEM ALL."

H'H. Bancroft, Historian

Research and writing: Roxanne Bailin
Introduction: Aubrey Grossman

Reprints available for 50 cents from
Justice for the Pitt River Tribe
275 Capp St.
San Francisco, California 94110

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Company and Sons
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Aubrey Grossman, 1971

Early morning June 5, 1970, a lsrge group of Pitt River Indians and supporters occupied a small portion of their ancestral 3,500,000 acres located roughly between Mount Shasta and Mount Lassen in northeastern California. The portion they chose to occupy was claimed by Pacific Gas and Electric Corporation, the world's largest utility com-pany.

When PG&E ordered the Indians' arrest a day later, the courts were served up a very large "hot potato". For the United States Government had taken away all the Pitt River lands over a century before, without their consent and without the payment of one cent.

The Tribe's lawyer had to find out how and when the Tribe's land was taken, in order to state the case for its return. What is required here is a very brief summary of Government policy as to Indian land.

From 1787 on, the Government took Indian land – as much and whenever – farmers, railroads, mining companies and lumber companies wanted. However, the official policy – stated by Presidents, Congress and the Supreme Court – was that no land would be taken without the consent of, and payment to, the particular Indian tribe. The way of securing this consent was through treaties. (We will not discuss here whether the treaties did or did not reflect consent.)

In California, unlike the rest of the country, the treaty procedure broke down. The reason? Gold.

The Treaty with Mexico brought California into the United States in 1848. In 1850, the usual first steps were taken to treat with the California Indian tribes. The President appointed Commissioners and Congress appropriated money. Bear in mind gold was discovered in California in 1848 and by 1852 there was already over $300,000,000 of gold extracted Everybody knew that there was much more in the ground (production figures show $1.25 billion more).

Do you see the problem? Here was over a billion and a half dollars in gold (by present day standards shall we say fifty billion) and all of it on Indian land. (See letter from Secretary of War, U'S' Senate Document, 31 Cong. 1st Sess. Vol 1, Doc. 1, p 157.)

By 1852, eighteen treaties had been negotiated with Indian tribes and submitted by the President to the Senate for ratification. But also by 1852, the miners, traders, thieves and assorted newcomers were a majority of the whites in the state and (by violating the Treaty of Guadalupe Hidalgo in denying the vote to the Indians) in absolute control of the State Legislature and the Governor. They had the political power to do the terrible things related in this pamphlet. They also had enough friends in the Senate to cause the treaties to be refused ratification and actually hidden by Resolution of the Senate, to be discovered fifty or sixty years later.

The miners and their "captive" State Government demanded that the Federal Government remove the Indians from the state. Perhaps the compliant Federal Government would have acquiesced if there was anyplace to remove them to, but there wasn't.

The California Indians, like all Indians, had such a profound cultural, religious, historical, psychological and emotional integration with their ancestral land that they would not and could not give it up. Faced with this fact (and the miners early discovered this fact) there was a simple, crude, logical answer to the demand of the miners and the State Government. Since the Indians could not be removed from the land and from the State, ninety to ninety-five percent of them were removed off the face of the earth. How this was accomplished you will read here.

This is how the Pitt River Indians, along with the other California Indians, lost their land.

An old Indian chief said,

"The valleys, the hills, the rivers, and the trees, belong to my people. They have always lived here; their fathers are buried here; before the white man came they were happy and content. The white man has taken possession of our fields, has fenced our springs, has killed our game and cut down our acorn trees and now they wish to drive us from our homes. We will never go – we will die first."

WHY?

The story of the conflict between white men and Native Americans has been told many times in books, newspapers, chronicles, reports and legislative hearings. The particular story of that conflict in California contained in this report is the result of research undertaken to discover how certain lands were taken from the Pitt River Tribe in northeastern California beginning in the early 1850's. The inquiry, which was designed to support the legal fight to regain tribal lands, uncovered a story of unequalled brutality and of the destruction of a people. The Secretary of the Interior testified before a Congressional committee (in 1937):

"When American sovereignty was begun, the Indians of California numbered not fewer than 110 000. They were dispossessed with complete ruthlessness, and for several decades their condition was not much more respected than that of predatory wild animals, although the Indians of California had never been predatory. Through starvation and through actual massacre, the population of the Indians of California was cut down to the minimum figure of 20 000 in 1880. The world's annals contain few comparable instances of swift depopulatcon – practically of racial massacre – at the hands of a conquering race."

Before the same Committee, John Collier, Commissioner of Indian Affairs and Indian expert, testified:

"There were 110,000 or more of these Indians in 1852. Everything they had was taken away. They were turned into hunted animals, and their numbers were cut to 20,000 by 1880. It was the most terrible record of destructiveness in Indian annals."

No exact figures are available. Estimates of the number of California Indians in 1850 vary from 100,000 to 250,000. Estimates also vary as to the number still alive in 1900 from 13,000 to 17,000. This means a decimation rate of from 83% to 95% d the original population.

In 1851, Commissioner Wozencraft, sent by the President to negotiate treaties with the Indians, stated in an open letter to the people of California:

"The Indians are treated in a manner that, were it recorded, would blot the darkest page of history that has yet been penned."

The charges are serious; the facts are hard to accept. However, the statements recorded here represent a variety of official sources; not isolated biased observers. They are the statements of the Secretary of the Interior, the Commissioner of Indian Affairs, agents of the President of the United States, the General in command of the Pacific Region, the State Legislative Committees. Beyond the basic proof provided by these statements, we have expanded the story with examples from other documented sources.

There is no need for inflammatory language or selective emphasis of facts; the facts tell their own simple but dramatic story. Rather, the problem is choosing from innumerable examples of inhumanity: massacre, disease, starvation, and rape. It is an unbelievable story which explains how the Indians of California lost their land and in most cases, their lives.

"Do you think it's in my best interest not to know the truth?"

Before the coming of the white man, the Indians of Northern California had achieved a precise quantitative adjustment to their environment; that is, they took from nature just enough to live comfortably without diminishing its seasonal capacity to produce. The diet of these Indians was copious and varied, including roots, berries and small game. Acorns and salmon provided the staples of their diet. The Indians of the Nprthern Rivers were proud, physically strong, healthy and vigorous. The freedom and simplicity of their former life in a beautiful and productive land accentuates the tragedy of their gradual reduction to a few starving and landless people.

The process of this reduction was well summarized by Congressman Clarence F. Lea, speaking for the Committee on Indian Affairs:

Mr. Hill. What was the treatment of the Indians of that time?

Mr. Lea. It was brutal. There is even a record of advertisements carred in a newspaper for men to go out hunting Indians and bring in scalps or something to show that they had killed Indians. The white man confiscated their food supplies, if there were any, took their residences, debauched their women, and gave them venereal diseases; it was one of the worst conditions; they brought in smallpox and the Indians died by the thousands. In a few decades, the Indian population, which was probably 200,000, at one time, dwindled to less than 20,000, as near as I am able to state."

Men hunted Indians for the profit their scalps would bring as well as from the conviction that Indians impeded the swift takeover of land and gold. The documentation of massacre by both military expeditions and vigilante groups is scattered and incomplete. It is difficult to estimate the number who perished in this manner. According to Sherbourne Cook, authority on the treatment of Indians in this period, perhaps 4,000 died from massacre between 1847 and 1852 alone. The *modus operendi* of these affairs was similar in most cases. Indians were accused of running off stock or of killing a white man. A group of settlers would set out in search of an Indian camp. The camp would be surrounded, rushed, usually at dawn, and men in ambush would shoot every Indian that appeared. Dr. C. Hart Merriam , a leading authority on the treatment of California Indians, testified in a House of Representatives hearing:

"In many cases, in fact in nearly all cases, the raiders went entirely beyond the limits of the tribe that could possibly have committed the alleged thefts of stock into the territory of Indians speaking wholly different languages and who would not have sheltered the people who were assumed to have taken the animals. These distant people were butchered and in many cases had never seen a white man before. For instance, a party of volunteer troops under a Government official, Capt. N. Lyons, went from San Francisco north to Clear Lake and Upper Lake and butchered a band of Indians on an island in the lake. Those escaping into the tules were bayonetted. Then the troops marched through Cold Creek Canyon to Russian River and followed down Russian River six miles where they struck another band of Indians.

Particular reports of massacre filled the local newspapers of the time. The *Petaluma Journal* of April 15, 1857, reported that within the past three weeks three or four hundred "bucks, squaws, and children" had been killed by whites for running off stock. Most of the women were removed to Round Valley, but the "bucks are safely disposed of." The *Redding Courier* in the September 17, 1859, edition refers with no detail or any of the circumstances to two whites being killed in Pitt River Valley, but follows with great detail the forming of a company of 19 whites, hunting down Pitt River Indians and killing 22 warriors, and 40 "squaws" and children. It adds that "the citizens of Pitt River Valley are determined to keep the company in the field until the Indians are wiped out."

Two hundred also were massacred at Eureka in April, 1860, by thugs and settlers. They attacked at night and cut the throats of all men, women, and children. One man who had sat on the previous grand jury at Eureka boasted of killing 60 infants with his hatchet at. the different "slaughter grounds". During the winter of 1858-59, 150 were massacred at the Nome Cult Valley reserve.

There were, at various times, reservations or reserves set aside by Presidential Executive Order or by statute in California. Even on these reserves, Indians were not safe from massacre, as the Nome Cult Valley example shows. Upon investigation, the military found that after a few cattle had been lost:

armed parties went into rancherias in open day. . . and shot the Indians down – weak, harmless and defenseless as they were – without distinction of age or sex; shot down women with sucking babes at their breasts; killed or crippled the naked children that were running about. . .

Casualties from massacre were relatively low compared to deaths that were due to disease in Northern California from 1848 to 1865. Secretary of the Interior Ickes stated before the 76th Congress that "thousands have died from these imported diseases – the sanitary and other conditions are such that death usually followed closely upon the attack of the disease." White diseases hit especially hard on a non-immune population, weakened by poor diet and lvi

hard on a non-immune population, weakened by poor died and living in terrible, unsanitary conditions. Epidemics occurred of cholera, bronchitis, and scarlatine in 1851; smallpox in 1852, 1861, and 1868, and whooping cough and measles in 1856. Besides these, there were small flareups and chronic illnesses – dysentery, tuberculosis, cholera, typhoid maleria, smallpox, whooping cough, pneumonia, and measles. In 1853, five hundred died in Nevada City of smallpox and typhoid. Eight hundred Maidu died of influenza and tuberculosis in the same year. Of six hundred Maidu collected for shipment to Round Valley Reservation, one hundred died of malaria. Thirty-five hundred Maidu died of disease by 1865.

The greatest killer, which carried with it infertility, insanity, malformation and infant mortality, was syphilis. Indian people contracted syphilis, in the main, from white men who abducted and raped Indian women. In a very small area, a Dr. Ryer reported 440 cases of syphilis in the first half of 1851. The *New York Century*, May, 1860, reported:

"A gentleman who has spent much time in Mendocino County informs us that intercourse of whites with Clear Lake Indians . . . had laid the foundation for the ultimate extermination of the race by disease. . . of 500-600 squaws from 10 years old upwards, he assured not a solitary individual is exempt."

Had the various diseases hit a strong people perhaps the statistics would have been less devastating. By the early 1850's, many of the Indians of Northern California were so weakened by malnutrition that they were unequal to the force of communicable disease. The statement of Special Agent Kelsey before a committee of the 66th Congress provides an authoritative summary of the gradual usurpation of food sources:

"The first effect of the occupation of the land by the miners was the muddying of the streams by the mining operations and the killing and frightening away of the game, thus cutting off the Indians' fish and game supply. The mining population soon needed gardens, and about the only land suitable was that where the edible roots grew. The stock industry followed very soon, and even the oak trees were fenced in and forbidden to the Indians, as the acorns were needed for hogs. Later, the era of wheat came and arable lands passed into private ownership. The Indians were thus reduced from a state of comparative comfort to one of destitution."

In addition, often the destruction was malicious. Indian Agent Johnson reports on June 24 1851:

"The Indians returned to the mountains, leaving behind them their principal stores of subsistence, intending to return for them as necessity required. The whites, in pursuing them, burnt and destroyedall that fell in their way. . . "

General G F' Beale reports to the Governor on July 12 1855:

"The Trinity River is rated as the best in the country for salmon fish, which constitutes almost the whole subsistence of the Indians. The whites took the whole river and crowded the Indians into the sterile mountains, and when they came back for fish, they were usually shot."

The *Sacramento Union*, November 10, 1854, spoke of the McCloud and Pitt River Indians and commented "in winter they have great difficulty in keeping body and soul together".

Agents all over California reported that the Indians were starving:

"The agent has learned that Messrs. Kelsey and Woods have visited two Indian rancherias near this camp, and found many Indians sick and in a starving condition . . . Two bullocks were killed one for each rancheria, all of which was consumed by the Indians in a very short time, entrails, feet, and the hide, with a degree of voraciousness only equalled by hungry animals."

In response, Congress occasionally authorized purchase of cattle and flour, but more often it was outraged at the expense. Appropriations for cattle did not mean the delivery of cattle to the Indians. The system of accountability was such that no voucher was understood to mean what it expressed on its face – 500 beef did not mean 500 purchased and delivered, but 500 bought and perhaps 100 delivered and 400 resold. Congressional debate for appropriation includes testimony that private contractors were charging three times the going rate for cattle and delivering it in pieces, not on the hoof, if it was delivered at all. The result – hunger and death all over California. Thousands died of starvation. Malnutrition caused the low birth rate high infant mortality, decrease of milk secretion, and the weakened condition which made Indians more susceptible to disease. As a result, population-increasing factors could not counterbalance depopulation.

While hunger and disease shriveled the bodies of many Indians, others remained strong enough to be oppressed in still another way: through slavery. The practice of slavery grew out of indenture laws and the use of volunteer forces against the Indians. The indenture statute of 1850 allowed any person to obtain a minor on the approval of his parents and friends for purposes of work in return for food, shelter, and clothing, even beyond his majority The system in its ideal state provided a way for some parents to prevent their children from starving. In actuality Identured children were virtual slaves, cruelly treated by their owners. Another law of 1855 allowed "vagrant" Indians to be auctioned off and sold to be worked for four months with no compensation. Indians were brought to court for being drunk so they could be assigned to work without pay for farmers and miners. The operation was jocosely referred to as "The Los Angeles Slave Market."

Laws provided the cover for virtual kidnap and slavery of Indians. Commissioner of Indian Affairs William P. Code reported to the Secretary of the Interior Smith, in 1861, that indenturing was just another name for enslaving. The Indians have become "victims of the avarice of base and designing men," he wrote. The *Humboldt Times* quoted by the *San Francisco Bulletin* of March 2, 1861, reported that former Indian agent V. E. Geirger had gotten eighty natives apprenticed to him to work the Washoe mines. The *Marysville Appeal* of January 4, 1861, reported that certain men "recently connected with the Nome Lackee Reservation" had persuaded thecounty judge of Tehama County to indenture to him all "the most valuable Indians on the reservation."

The legal coverup was often not used. Special Agent Kelsey reported:

"Quite a number of raids were reported. . . their sole object, it seems, having been to secure slaves. Some Indians are reported to have been so held even after the legal extinction of slavery in the United States."

Perhaps the most terrible outrage against the California Indians was the practice of kidnapping children. George Hanson, U'S Agent, reported to Commissioner of Indian Affairs Dole, in 1861:

A bond of desperate men have carried on a system of kidnapping for two years past. Indian children were seized and carried into lower counties and sold into virtual slavery. . . . The kidnappers folb

. . . The kidnappers follow at the heels of the soldiers to seize the children when their parents are murdered and sell them at the best advantage.

In October, 1862, George Hanson captured three men with nine captives. The men said they were taking the children as an act of charity because the parents had been killed. When Hanson inquired how they knew the Indian parents had been killed, one man replied, "Because I killed some of them myself."

Kidnapping had become a business. As early as 1854, the *Alta California* of October 2 reported:

Abducting children has become a quite common practice. Nearly all the children belonging to some of the Indian tribes in the northern part of the state have been stolen. They are taken to the southern part of the state and there sold.

The editor of the *Sacramento Union* wrote on July 19 1862:

"There is a class of whites who systematically kill adults to get their children."

Sherbourne Cook estimates, from reports written in California at the time, that from 1852 to 1867, three of four thousand children were stolen. Cook is a careful scholar who admits that his statistics are conservative. He worked from limited sources and fragmented reports. The number of children stolen, as well as the number of women and male laborers kidnapped, is many times greater than it is possible to establish from records.

The number of women abducted and raped is enormous. Whenever a miner or soldier took a fancy to an Indian woman, he did not meet any resistance from the law. Indian men, however, did resist and were often killed in

the effort.

Flagrant acts of cruelty, for its own sake, were many. Dr. Merriam stated in his testimony before a Congressional Committee that "on the Klamath and Salmon Rivers, the giant miner's hose nozzles were aimed at Indian villages, dumping houses into the canyons below."

A Mr. Lockhart reported that before leaving Pitt River, he had mixed a considerable quantity "of strychnine with flour, and placed it where it could be found and consumed by the starving Indians."

The Federal Government, that is, the Commissioner of Indian Affairs, U.S. Senators, Congressmen, and the President, received a steady stream of reports and correspondence from Indian Agents, commissioners, and private citizens informing them of the conditions in California.

The Indians were prey to white onslaught. Countless times Indian Agents called for more troops to protect Indians who fled to the mountains before marauding whites. Redick McKee, Indian Agent, requested of Commissioner Lea that "the government send the military commandant of this division the men and the means to establish small military posts to protect Indians from such attacks." Some reserves were later set aside for the Indians which were intended to provide sanctuary for, at most, 2,500 Indians. A strong military force could have nd these reserves of white settlers. The Federal Government to provide adequate troops, and as a result, Indians did not have enough land free of white encroachment to grow food. The provisions they managed to produce were many times destroyed by settlers.

In 1860, the four hundred Achomawi (Pitt River) and Maidu who were shipped by the Government to the Round Valley Reservation "left" because they were starving.

George Hanson, Indian Agent, reported to the Commissioner in October 1862, that Concow and Hat Creek (Pitt River) Indians had left because they were starving on the reserve after white settlers had destroyed a large portion of the small grain crops and the corn crop entirely. He found seven slip gaps where corners of the fence had been raised and chunks of wood put in so that the largest hogs could walk in. The settlers told the Indians there was nothing for them to eat, and if they did not leave, the whites would kill them. In a later letter, Hanson reports that two thousand bushels of wheat produced by the Indians had been burned by white settlers. Sometimes starving Indians came to the reservations for food and protection. They accepted the white man's demand that they give up their traditional ways; they accepted the white man's demand that they till theearth, – yet they starved. Reservations became places where Indians died *en masse*. Large numbers and small acreage magnified the dangers of epidemic and food shortage. Faith in United States protection was again misplaced

During the forced removal of Indians to reserves by official expeditions, hundreds died of disease and starvation. The testimony of Mr. Johnson before the 75th Congress describes a typical removal operation. He refers to a Paiute lady sitting near him and states:

"Her people were driven by soldiers and officers through the passes of the mountains to the east side without food or water and when a woman could not carry her children, they were torn from her back and thrown under the bushes. They left their little babies behind. . . but the soldiers came along and speared them shot them, and abused them.

Many died on the way, but more died when they reached the reserves. Often the Indians came finding no provisions, houses, or other facilities. The report, dated June, 1856, of Lieutenant Rundell on the Klamath River, transmitted through Pacific Headquarters of the Army on the 17th of June, 1856, states that very little as yet had been done for the Indians of northern California. About 400 had been removed to the mouth of the Klamath. A new agent, Mr. Patterson, refused to give them more than fifty rations a day.

Money was no answer to the hunger situation in California. Hundreds of millions of dollars appropriated by Congress would have barely maintained the Indians with beef and flour, a diet to which their bodies were not accustomed. The guilt of the Federal Government lay in its failure to provide land so that the Indians could have produced or gathered food for themselves as they had done before the white man came. Agents from the field warned the Government that the Indians could have no place to live: "Our people are in fact filling every habitable foot of ground in the entire state to the exclusion of the original occupants." The Government did not respond with troops or with the one thing which could have saved the Indians – land.

Much later, much later, the Government began to provide land allotments for the few Indians who had not been killed or driven off their lands. The small number who received allotments found them most often the poorest land available. Harold Ickes, the Secretary of the Interior, reported:

"The Golden State is widely known as a land of fruit and flowers and mild climate. It does not seem to be well understood that a considerable portion of the State of California, larger than most Eastern States, has a severe winter climate with heavy snowfall, and that there are also extensive deserts. The allotments referred to are inthis portion of the State. Over 300 allotments are absolute desert, being sagebrush plains without water or the hope of water Six hundred more allotments are located in the Sierra Nevada mountains, where the land or rather rocks incline up at an angle 45 degrees or more, and the snow falls often 30 to 40 feet deep and lies from October to June. It would seem that even a special agent from the Atlantic littoral ought to have known better than to allot either kind of land to anyone for a home, and yet that is just what was. More than 3/4 of the allotments in that section are absolutely unfit for human habitation and it is not strange that the Indians have been unable to do anything with them

In the early 1850's, the Government began to give away or sell the usable land in California. Until 1876, the only qualification needed to get this land was *not to be an Indian.* By then the best land was taken, and most of the Indians were gone.

If the Federal Government was guilty of ignoring the conditions in California, the State Government was malicious for encouraging the white onslaught. When the three commissioners from Washington succeeded in negotiating eighteen treaties with the California Indians, the Legislature recommended rejecting them. Had they not done so the United States Senate would have ratified them and allowed the Indians about eight million acres of land. Instead, however, the Governor advocated the removal of all Indians beyond the borders of the state.

The State was also guilty of encouraging "chastising" expeditions against the Indians both by subsidizing these expeditions and by looking the other way when the massacres took place. Governor MacDougal, for one, ordered the sheriff of Mariposa to call out two hundred men to "chastise" the Indians. Volunteer groups grew up, such as the Klamath Rifles the Salmon Guard, the Union Volunteers, and the Pitt River Rangers. They appeared to be private armies, but in actuality, were called out, armed, and paid by the State Government.

The Appendix to the Journal of the California Senate in 1856 contains a comprehensive report for the aid given to the various independent companies. Klamath County had no less than eight such companies. In that year, a total of 1,589 muskets, 1,165 rifles, as well as sabers, swords, and pistols were issued to volunteer companies.

Our brief report of the "darkest page in history" ends here. In summary, we quote John Collier at the time of his statement before the 74th Congress:

"They were actually murdered. They were outlawed and treated as wild animals, shot on sight. . . They were enslaved and worked to death. They were treated as predatory animals. They were driven back to totally barren vastnesses, in the Sierras, and out into the desert, and they died of starvation. Their life was outlawed and their whole existence was condemned and their hearts were broken – and they died."

TO THE READERS OF THIS ARTICLE

You have just finished reading the story of how the Indians of California lost their ancestral land – which was to them more precious than their lives. Alive they would not give it up, so they had to die.

You cannot rekindle the flame of life in the Indians who have suffered and died, but you can help in the struggle of the Pitt River Tribe to regain their ancestral lands, for which their ancestors died.

We call your attention to the Message of President Nixon to Congress on July 8, 1870, in which he notes that American Indians have been "deprived of their ancestral lands." Apparently he is satisfied to merely plead "guilty" for the American Government, and chooses not to propose any punishment or the righting of the wrong.

For you who are moved by the reading of this article to act, we suggest the following Minimum Program :

1. Communicate with President Nixon, your Senator and your Congressman to satisfy the land-hunger, or rather land-starvation, of the Pitt River Tribe, caused by the stealing of its 3,500,000 acres by the United States Government. Almost 2 000 000 acres are still in government hands.
2. Advise Governor Ronald Reagan (Sacramento, California) and state legislators that the State of California must return to the Pitt River Tribe its land which the State now holds – or its present value.
3. Contribute financially and raise money from your organization and friends. David (Pitt River Tribe) to defeat Goliath (PG&E and the United States Government) needs more than a righteous cause.
4. Offer your services.
5 Circulate this pamphlet (of the material in the above article) available for 50 cents a copy.

JUSTICE FOR THE PITT RIVER TRIBE
275 CAPP STREET
SAN FRANCISCO, CALIFORNIA
94110

Silas Hoyungowa

Black Mesa: The Hopi View

16

JACK LOEFFLER
PHOTOS BY TERRENCE MOORE

The Southwest is a primordial landscape of sculptured stone and painted desert so mythodically evocative that for thousands of years many Indians have regarded it as the spiritual center of the American continent. This high desert plateau is bounded by mountain ranges to the east and north while the Colorado River flows along the western edges all the way to the Sea of Cortez. Within this area of over a hundred-thousand square miles are many national parks and recreation areas as well as over half the Indian population of the United States.

Power plants have come to the Southwest and with them the devastation that will bring death to the mythic heartbeat of this country. These power plants burn coal which is ripped from the Earth in great strip-mine operations which leave the face of the land eternally scarred and deadened so that no tree or flower will ever grow again.

One of these stripmines is located on Black Mesa in northern Arizona in the heart of Indian country. Black Mesa rises out of the Hopi and Navajo Reservations where it has long been regarded as a sacred mountain. Extending from the southern edge of Black Mesa are three promontories where the Hopi villages have stood vigil for centuries.

The Hopis, the People of Peace, now live within the shadow of the great stripmine which is located north of their villages where the Peabody Coal Co., a subsidiary of the Kennecott Copper Co., has moved in its mammoth machinery and is laying the ground bare. The Hopis are amazed to see their shrines plowed under and great wells, recently drilled into the heart of Black Mesa, which pump out precious waters which are used to slurry coal through a pipeline to a power plant 270 miles to the west. The People of Peace simply cannot understand why anyone should do this to Mother Earth. The Hopis have grown angry. Recently at Hotevilla, one of the most traditional of the Hopi villages, an old man named David Monongye called a meeting of tribal elders in the kiva, an underground chamber used for ceremonial practices. An hour passed and slowly the elders arrived until a gathering of fifteen long-haired men who ranged in age from fifty to ninety years was assembled along the woden benches in the kiva.

Finally, John Lansa stood and began to speak. His words were spoken in the Hopi language and were later translated into English by Thomas Banyacya, the official interpreter of the traditional Hopis. "What the White Man calls Mother Nature is everything important to the Hopis. It is the land, all living things, the water, the trees, the rocks—it is everything. It is the force or the power that comes from these things that keeps the world together.

"We sit here in the kiva which is the womb in the Earth. This kiva is our church and our school. Here in the kiva is where our leaders work. In here we have our ceremonials, here in the Earth so that Nature will work in harmony with people. When we have ceremonials, this keeps the natural forces together.

"A long time ago, many generations before the white men came, the Great Spirit came tothis place. He was the first one to come here. The Hopis asked permission from him to come and live here. The Great Spirit told the Hopis they could live here but they would have to follow the rules and live according to his teaching. The Hopis said they would and asked the Great Spirit to be their leader. The Great Spirit said that the Hopis had to have their own leaders.

"The Great Spirit told the Hopis that this place here is the spiritual center of this land. This is the most sacred place. Right here in this mesa. This is where the Hopis must pray. They must pray for all things on this continent because this is the spiritual center.

"The Hopis pray for balance so that all things will be well and healthy. The Hopis remember today what the Great Spirit first told them long ago. The leaders pass it down and teach the young people what the Great Spirit first taught the Hopis. This is better than writing it down because this way we all know what the Great Spirit first told us.

"Before the white men came, all the Hopis were happy and sang all the time. Every morning, the people get up at dawn and run to the springs and bathe in the cold water. This makes our hearts strong. Then the people run home and eat breakfast. After the people eat, they run to the gardens and work all day long. Some people have gardens in Moenkopi fifty miles away. In those days before the white men came, they ran all the way to Moenkopi and worked in their gardens. After they work all day in their gardens, the people run home. All the time they are running the people are singing. Every one was happy in those days. After they get home and eat their dinner, the people weave or have ceremonials. All the time, people were singing.

"The Hopis didn't have any class structures at all —no bosses, no policemen, no judges—everyone was equal. No one had more than he needed. There weren't any politics, then. Everyone lived together in harmony. We have a chief who helped us remember the words of the Great Spirit and people help the chief in the ceremonials. We have many ceremonials so everything stays in balance with nature.

"In those days, the air was clear and everyone could see far. We always look to the Earth Mother for food and nourishment. We never take more than we need. Our lives were very rich and humble. We live close to the Earth as laid out by the Great Spirit.

"When the white man came, everything started to to get out of balance. The white brother has no spiritual knowledge, only technical. He made the white man's government which always try to take away the Indians' land. For a long time the government and the Bureau (BIA) not try to take our land because nobody wanted it. It is very dry here and only the Indians know how to live on this land. The Great Spirit taught the Hopis how to live on this land.

"Then in 1935 or so, the Bureau convince a few people to have tribal council. Almost no one wanted it. Only a few people who had been educated in the Bureau school and learned the white men's ways. All of them who are on that tribal council are Christians, either Mormons or Mennonites, and they have forgotten the Hopi religion.

"Now the Bureau has made schools here and they make our children go to those schools. The children don't get to learn the Hopi way. It takes a lifetime to learn the Hopi way. This is the way the government is trying to conquer the Hopi way. It tries to divide the people and confuse them.

"Then the Hopi Tribal Council signed a contract with the Peabody Coal Co. to come up here to Black Mesa and take away the coal. The Hopi people don't know about this. The Tribal Council does this for the money. Clarance Hamilton is the Chairman of the Tribal Council. What he did was illegal. The Hopi people didn't even know about the contract for a long time. And then the Peabody Coal Co. was already on Black Mesa.

According to the Hopi constitution, the Council members must be appointed by the Kikmongwi, the hereditary chiefs of the Hopi Tribe. However, the council members, in most cases were not appointed by the Kikmongwi, and are therefore acting unconstitutionally.

To protest: write or wire
Senator Clinton Anderson
Senate Office Building,
Washington, D.C.

For information: write
Black Mesa Defense
107 Cienega Ave.
Santa Fe, New Mexico

To help: send funds to
Hopi Mongwituh (religious leaders)
POBox 156 Hopi Nation
via Oraibi, Arizona 86039

NOT
MAN
APART

"Now there is a big stripmine where coal comes out of the Earth to send electricity to the big cities. This makes upheaval on the land. They cut across our sacred shrines and destroy prayers to the six directions. Our prayers go in all directions for everything so that there will be balance. We are not to use the Earth in a way that is destructive. Peabody is tearing up the land and destroying the sacred mountain. What they take away from our land is being turned into power to create even more evil things. They use these things in war and men fight each other. The Hopis don't believe in the white men's wars. Hopi means peace. The Bureau educates our children to the white men's ways and then the government makes them go off to war. We don't want this for our children. It turns them into Kahopis. Kahopi means bad Hopi. Peabody is taking water away from this land. We pray that the rains come so we will have good crops. It is very bad that Peabody takes away the water because it upsets the balance of things. You can't do things like that and have Nature be in balance. The white men don't understand this.

"When they burn the coal, it fills the sky with poison gases. This will hurt the growing things. Peabody is polluting the watershed. All of this will make upheaval.

"The Hopi prophecies are drawn on a rock on Black Mesa. The prophecy says that there will come a time of much destruction. This is the time. The prophecy says there will be paths in the sky. The paths are airplanes. There will be cobwebs in the air. These are the power lines. Great ashes will be dumped on cities and there will be destruction. These are the atom bombs America dropped on Hiroshima. The prophecy says men will travel to the moon and stars and this will cause disruption and the time of great purification will be very near. It is bad that spacemen brought things back from the Moon. That is very bad.

"The Great Spirit says in the prophecy that Man will not go any further when he builds a city in the sky. People are planning to build a space station. When that happens the great purification will come next. The Great Spirit says that the Hopis will be the only ones left who will remember the truth and even they will be confused. But if they live according to Nature here at the spiritual center of the continent they will survive the great purification. The Hopis are to try and tell people how to live and then each person will decide if he will be a good person or a bad person. The bad people will be destroyed. Many of them will just die of fright. That is why the Hopi bathe in cold water every morning—to keep their hearts strong. It will really be very bad at the time of the great purification.

Finally, old David Monongye who had sat silent throughout said, "The Hopis are the last people to be tackled by the white men here. We live in this place because of the Great Spirit. Until now, the white man hasn't wanted this place. This is the center for the spirit. Right here and on Black Mesa. This is the most sacred land. Even Mad Bear who lives back in New York knows that this is the spiritual center. If this place is destroyed, there will be no hope for anyone." The old men sat silent for some time and then the meeting was over.

Eventually, word of this great tragedy reached the ears of people who live far beyond the boundaries of the Hopi Reservation. Some of these people are in a position to render aid to the Hopi traditionals who fear not just for themselves, but for all mankind. The Native American Rights Fund of Berkeley, California is a legal firm which receives funding from grants awarded by the Ford and Field Foundations. Attorneys from this organization have filed a lawsuit against both the Peabody Coal Co. and the Secretary of the Interior for the Hopi traditionals.

John Lansa

JUNE 1971

Published For Friends Of The Earth, John Muir Institute For Environmental Studies, And The League Of Conservation Voters

Mesa Mines: Hopis Profit At a Price

You ask me to plow the land
But the land is my mother's breast
If I rip that, when I die
How will she take my body and soul to
her bosom?

—Hopi poem (paraphrased

By Leroy F. Aarons
Washington Post Staff Writer

OLD ORIBI, Hopi Reservation, Ariz. —The tiny village sits on the mesa as it has for 800 years, a scrubby collection of adobe houses and dusty streets buffeted by the violent western wind that blows over the desert and up the cliffs.

A few hundred yards away, John Lansa, a member of the Badger Clan, pokes a stick into the arid, sandy wasteland that is his farm, plants a bean seed in the hole made by the stick, and goes on to the next place, and the next as his father and grandfather and great-grandfather did before him.

In the Lansa house, in the village, John's wife, Mina, the traditional "kikmongwi," or chief, of Old Oraibi sits on an old kitchen chair and speaks about the white man and his strip mines and his power plants.

"We don't want money from coal companies. The land it belongs to us, not to the white man or government or the councilmen."

She speaks in slow, halting English, a tiny woman of 67, less than five feet tall, with a lined, wizened face that must have been beautiful many years ago. "Black Mesa is the heart of mother earth. We get life from earth. This is our land. We come into the land the first American Indians.

By Douglas Chevalier—The Washington Post

Not far from a modern strip mine supplying coal to power plants, a Hopi Indian uses an ancient method to plant crops.

If we not enough strong to protect our people, we all going to be the same place as the white way. Money go away fast. Then nothing you have left. We have no land we have nothing."

Black Mesa is a part of the Colorado Plateau and what is generally referred to as the Painted Desert. It is the dominant topographic feature of the western portion of the Navajo Reservation. The three mesas on which the Hopi Indians long ago established their pueblos are the ragged "fringes" that resulted from the erosion of the southern end of Black Mesa.

But it is more than that. It has become the physical symbol of the entire ecological controversy in which the Southwest is now embroiled. It is different things to different people.

To the Peabody Coal and Mining Co. it is a rich source of coal. Already Peabody's giant derricks have cut two pits into the land and are scooping out an average 17,000 tons of coal each day. The coal is mixed with water and slurried 275 miles through a pipeline to the Mojave electric power plant in Nevada. The water for the slurry is welled from 3,000 feet down in the Black Mesa aquifer; it is used at the rate of 2,000 gallons a minute when the pipeline is operating.

To the Southern California Edison Co., to the Department of Water and Power of Los Angeles, to several other utilities, and to the United States Bureau of Reclamation — all beneficiaries of the nearly 4 million kilowatts of power to be generated by the Mojave plant and the uncompleted Navajo plant at Page Ariz. —Black Mesa and its coal makes progress possible in the cheapest, most efficient manner.

To the "progressive" Indians of the Navajo and Hopi tribes which own the land being mined Black Mesa means jobs and money. Their leases with Peabody will bring the tribes a total of approximately $100 million in royalties over the next 35 years; when in full production, the mine will employ 375 workers, 300 of whom will be Indians—most of the making about $10,000 a year.

But to environmentalists like Jack Loeffler—a founder of the Black Mesa Defense Fund—what is happening to Black Mesa is a desecration. Access roads cut into the green, juniper and pinon-studded terrain like scars, spreading debris on the roadside in their wake. The strip mining pits are even deeper scars, which Loeffler doubts can ever be covered over and fully redeemed as Peabody claims.

To the traditional Hopi, like Mina Lansa, Black Mesa is much more than water for her husband's crops. It is sacred terrain intrinsic to the elaborate, mystical Hopi religion, whose roots go back thousands of years. Black Mesa, site of many Hopi Shrines, is at the heart of an area of land which Hopis believe is the Center of the Universe, Mother Earth, the giver of all life. It is like Jerusalem to the Jew, Calvary to the Christian.

The Hopis (meaning "Peace-loving") are considered ot be the oldest extant tribe in the United States—literally the first "Americans." Old Oraibi, the dusty town where the Lansas live, can be dated to 1150 A.D., making it the oldest continually occupied settlement in the United States.

Throughout their long history, through incursions by Spanish missionaries, Navajo and white Americans, a body of Hopi has resisted acculturation, clinging to the ancient tenets of the Hopi religion.

They resisted white man's schools, his religion, his electricity, his television. That resistance has led to conflicts — sometimes bloody — among the Hopi themselves. When, in 1936, a Constitution was passed, setting up a tribal council to deal with the U.S. government, only 755 of the then-4,500 Hopi voted. Ever since then, the council has been considered a fraud by the traditionals — puppets of the white man. (It was this council which negotiated the lease with Peabody, without, the traditionals claim, consulting the traditional Hopi leaders.)

That new way is symbolized by the handsome new Hopi Tribal Council headquarters, less than two miles from the Lansas' Old Oraibi home. The $110,000 cost of the headquarters was paid for by royalties from the Peabody Mines. Inside, Clarence Hamilton, 60-year-old Tribal Council Chairman, dismisses the traditionals.

"For over 100 years the same people are fighting against the progress of the Hopi people," he says. "They don't want to see it. The only thing I'm looking at is the welfare of the whole tribe, not just the minority."

What is the religious significance of Black Mesa? he is asked. What of the shrines?

"There's no shrines up there," he snaps. "There's nothing up there."

"How would he know?" says Thomas Banyacya scornfully, when told of Hamilton's words. "He's not a Hopi. He's a Tewa." The Tewa are a different tribe with a different religion and language, who moved to the Hopi First Mesa and intermarried with the Hopi.

Thomas Banyacya is a chunky, pleasant faced traditional Hopi in his 50s who since 1938 has served as an interpreter to the outside world of the Hopi traditional ways. He has traveled extensively around the country as an ambassador of the Hopi way. Blessed with an instinct for the Anglos' propaganda techniques, Banyacya has used the devices of lobbying and media exposure to advance the Hopi cause.

The Black Mesa is also traditionally sacred to the Navajo, it is one of four sacred mountains comprising a recumbent female figure.

But the Navajo Tribe is mammoth, compared to the Hopi—120,000 as opposed to 6,000. Its larger size and nomadic existence on minimal grazing land has created problems of extreme poverty.

For decades the thrust of the Navajo Tribe has been toward progress, making use of Navajo resources to provide income and jobs.

The leases with Peabody with the Salt River Project which manages the Page plant, and with Arizona Public Service for the Four Corners plant were made willingly—almost eagerly—by the Navajo Tribal Council anxious to reap the royalties and jobs for its people.

Only now are some Navajo beginning to have second thoughts, torn between the benefits of progress and the uneasy sense that they may have acceded to a wave of industrialization and pollution that cannot be contained.

One of these is Keith Smith, who was a member of the Tribal Council when it approved the Peabody lease. Smith is now a shift foreman at the Peabody mine, making $10,000 or more, with overtime. He is pleased with the mine and the jobs it has provided.

"These Navajo boys and people who live around here," he says, "They uneducated and can't get a job elsewhere. We teach them to operate the different machine and equipment. That's one thing I'm very, very happy about."

But he also remembers his doubts, when the Tribal Council met to vote, about the slurry line and the water it would take from the Black Mesa acquifer—a billion gallons a year at full capacity. "The power company, they said if we don't want to get this coal out of here, they can get it elsewhere.

"They said they would go to nuclear plant. They put pressure to say yes or no. When I really deeply considered for these industrials, I had to go for it to get the jobs on the reservations."

Today, Smith's doubts about the water loss are overshadowed by growing economic dependence on industry. "If they stop it, where are they going to get a job for those youngsters? The population is increasing tremendously, a lot of kids are graduating, they don't have no job."

The beginnings of uneasiness are being felt all the way to the top. Peter MacDonald, elected last year as chairman of the Navajo and a highly vocal "progressive," at the first was saying the only complaint the Navajo had with the leases was they didn't give a good enough money deal.

Now, MacDonald is starting to talk "ecology" and "pollution." Testifying May 28 at a Senate hearing into the power plant issue, MacDonald announced that his tribe would bring a lawsuit against operations on Navajo land if a study it was making showed that the environment was being endangered.

MacDonald complained that the government—through the Interior Department—and the utilities themselves did all the advisory studies on the environmental impact of the power complex. The Navajo, he said, had no access to independent opinion in reaching their decision (made before MacDonald was chairman.)

"We had no knowledge of strip mining and no knowledge of pollutants and no knowledge there would be other plants in the area," MacDonald claimed to a reporter. "I think, like in the past, Interior and its Bureau of Reclamation has given us advice as trustee that might have been good for THEM. This is one of the conflicts of interest. Interior might want to do something that may be detrimental, yet we have to go to that same source for advice."

The role of the Interior Department in the entire episode has been rather shadowy. Through its various sub-departments and its Indian agency it invariably must approve many facets of land use in the Southwest, particularly where the leasing of Indian property is involved.

Much of the agreements involving the present mining-power complex came during the term of office of Stewart Udall, a longtime conservationist. Yet, even some of his friends say Udall was at the least less vigilant than he might have been in foreseeing dangers to the environment.

There is one clear case of departmental conflict of interest: Interior's Bureau of Reclamation will receive 24.3 percent of the power from the Navajo plant at Page to pump water to the Central Arizona Project—that is, Phoenix and Tucson.

Yet, in order for that plant to have been possible, agreements had to be signed with the Navajo tribe for Black Mesa coal and water. Those agreements were made with the trustee guidance and approval of Interior, which, of couse, had an interest in getting that power.

Other charges against Interior, made by environmentalists and in lawsuits currently on file: • It failed to protect the Navajo interests in permitting the tribe to give up much of its rights to Colorado River water.

• It allowed the lease for the Four Corners Plant to go through with insufficient ecological protections and permitted the Navajo to forfeit any controls over operation of the plant.

• It approved the lease between the Hopi and Peabody Mining without sufficiently alerting the tribe to the environmental and agricultural dangers, and knowing that the Tribal Council was not a legally constituted body.

• It squelched dissent within the Department, as when a group of forest service guides at Mesa Verde National Park were ordered to stop talking about the power plant issue to visitors while on duty.

Udall, who now heads his own environmental consulting firm in Washington, acknowledged by telephone that the Bureau of Reclamation issue involved a conflict of interest. "It's quite true Interior had a stake in that plant, and to that extent there was a conflict of interest. But our motives were not anti-environment. We were trying to develop this to avoid a dam in the Grand Canyon."

As to the Navajo leases, Udall contended that they were presented to Interior as something the Navajo — through their attorneys, their council and their own researchers — had decided they wanted. "My decision was to impose what we then considered reasonable environmental safeguards.

"My only other choice was to veto it — against what the Indians themselves seemed to want."

Would he have made the same decisions if he had them to do over again?

"That's an iffy question," said Udall. "If it were brought to me today it would be in a completely different light than Four Corners was 12 years ago or Black Mesa six years ago.

Minn. Indians occupy naval station

Staff Photo by Mike Zerby

Dennis Banks, chairman of the American Indian Movement (AIM), met with Sen. Walter Mondale, D-Minn., right, Friday in the Old Federal Building. With Banks were other members of the Indian occupation group.

By Robert Hagen
Staff Writer

Minneapolis Tribune
Sat., May 22, 1971

A five-day Indian occupation of the Twin Cities Naval Air Station ended early Friday morning when U.S. marshals arrested 16 and allowed 12 others to leave peaceably.

The raid followed a breakdown in communications between the Navy and the Indians and the signing of a complaint by the Navy. The Indians charged the marshals used excessive force in the arrests.

Rep. Donald Fraser, 5th District Democrat, said yesterday that he is asking U.S. Atty. Gen. John Mitchell for an explanation of the breakdown of communications between the Justice Department and the Navy over handling of the situation.

A force of about 85 persons, including 51 marshals and a back-up force of 34 Hennepin County sheriff's deputies, arrived at the base at 5:08 a.m. yesterday.

Harry Bergland, U.S. marshal for Minnesota, said the force moved to Building 11, the base theater-recreation building, which was the Indians' headquarters. Bergland said he asked four times that the Indians leave the base and told them they wouldn't be arrested if they left.

Some women and younger children came out.

Authorities said the officers waited a total of 38 minutes before forcing open the door and entering. Two officers, Daniel Dotson, Grand Rapids, Mich., and John P. Spaulding, Hollindale, Fla., were injured during the arrest.

Dotson had a broken arm and head injuries and Spaulding back and arm injuries. They were treated at Hennepin County General Hospital at about 6:30 a.m. yesterday and released.

Bergland said officers searched the building and found rubber hoses, iron bars, metal pipes and a knife.

Clyde Bellecourt and Charles Robertson, leaders in the American Indian Movement (AIM), said the arrests came after the Indians had placed the children in the group in the attic of the theater building and gathered in the projection room for protection.

Robertson said men armed with rifles and fixed bayonets remained outside the building while marshals carrying iot sticks broke into the projection room.

"When they came in swinging randomly we had nothing to do but reciprocate," Robertson said. Indians used baseball bats which had been brought there for recreation only, he said.

The Indians arrested were taken to Hennepin County jail and appeared later at a hearing before U.S. Magistrate Bernard G. Zimpfer.

Those charged with trespassing on a military installation were Dennis J. Banks, Gerald J. Beaulieu, Clyde H. Bellecourt, Russell D. Bellonger, Wayne E. Carson, Wayne Chatfield-Taylor, Conrad Funmaker, Robert J. Graves, William L. Holmes, Drake E. Johnson, Russell C. Means, Charles D. Robertson, Donald L. Wallace and Daniel Dalton Yalth-Hit.

They were released on their personal recognizance. Trespassing is a misdemeanor and the penalty is six months in jail and/or a $500 fine.

The chain of events leading to the arrest began early Sunday when about 70 Indians occupied the base. They proclaimed the base Indian land and announced intentions of starting a school-cultural center.

Monday Capt. Paul Merchant, executive officer at the Glenview, Ill., Naval Air Station, arrived to take command.

The Indians liked Merchant and thought they had made their point so they agreed to leave. They changed their minds Wednesday morning after they went to the base administration building and found the door locked.

The Indians were angered and somewhat humiliated by what they thought was an insult. The Navy thought the incident was minor and apologized.

Navy officials were stunned when the Indians announced they intended to stay. Merchant was embarrassed.

Thursday the Indians began bringing in additional supplies and obtained the use of a gasoline-powered electrical generator. The building they occupied has no utilities. They started a school and first aid classes.

Money for the defense is urgently needed. Contributions and requests for information on other means of helping in the defense should be sent to: Legal Defense Fund, c/o AIM, 1337 E. Franklin Ave., Minneapolis, Minn. 55404.

May 23, 1971

2 Indians stay in jail as bail cut is refused

By Robert Hagen
Staff Writer

Two Indians arrested Friday at the Twin Cities Naval Air Station and charged with assaulting two U.S. marshals remained in jail Saturday after a U.S. magistrate changed his mind about bail requirements.

Indians who occupied the station last Sunday were evicted Friday morning. Of the 16 arrested, 14 were charged with trespassing and two with assault. The 14 were released on their own recognizance.

In a hearing Friday afternoon, U.S. Magistrate Bernard G. Zimpfer set bail at $25,000 each for Bruce Livingston, 18, 67 St. Mary's Av. SE., and Gerald Roy, 19, 1723 5th Av. N. They were charged with assault.

Zimpfer ruled they could be released if they each posted 10 percent of their set bail. He continued the hearing until June 21, but said the defense could have an earlier hearing if it so requested.

Later Friday afternoon, Zimpfer was shown pictures of the injured marshals. He changed his mind and withdrew the 10 - percent ruling. One of the marshals had a broken arm and a head injury and the other, arm and back injuries.

"I decided this was a much more serious matter than I had thought," Zimpfer said.

Douglas Hall, who is representing Livingston and Roy, said he was informed late Friday afternoon that Zimpfer had changed his mind.

At Friday's hearing, Hall said he thought the bail was set too high, but he decided not to object further after the 10-percent ruling was made.

Bedding, clothing and food left at the naval station by the Indians was returned yesterday.

Mondale critical of Indians' ouster

Friday's eviction of Indians from the Twin Cities Naval Air Station by massive federal forces could have been done with "more sensitivity," Sen. Walter F. Mondale said Saturday.

"My impression," the Minnesota Democrat said in a press conference, "is that it was a pretty large force that moved rather vigorously against a small and feeble group of people."

The five-day Indian occupation ended when a force of about 85 persons, including U.S. marshals carrying riot sticks, moved into the air base. Sixteen Indians were arrested and 12 others left peaceably. Several persons, including two marshals, were injured.

The Indians said they had a right to use of the abandoned base because of an 1868 treaty. They said they wanted to establish schools and other activities there.

Mondale, former Minnesota attorney general, said he believes the treaty gives the Indians the right to make a claim for the surplus property. But he said this does not give them the right to seize it.

Anderson is irked by U.S. policy in arrests

Gov. Wendell Anderson asked U.S. Atty. Gen. John Mitchell Monday to prohibit federal marshals from making mass arrests in Minnesota without first consulting the governor's office.

The request, sent by registered letter, followed the eviction Friday morning of 28 Indians who had occuppied the Twin Cities Naval Air Station for five days..

The tale of two protests

Response to the Indian occupation of the Minneapolis Naval Air Station this week offers quite a contrast to response in 1969 to the black-student takeover of Morrill Hall at the University of Minnesota.

The U.S. attorney said of the current incident that he hoped that trespass charges will not be filed against the Indians. Gov. Wendell Anderson reportedly gave assurances that he will not intervene in the occupation unless the situation changes. Minneapolis Mayor Charles Stenvig said he understood the plight of the Indians.

Two years ago, after black students occupied the university's administration building for almost 24 hours, a Hennepin County Grand Jury under the county attorney indicted three black students; Gov. Harold LeVander said the students should be disciplined, and Stenvig, then head of the Police Officers Federation, said, "It is imperative that people of our state have the security of knowing that when a law is violated, the authorities will take the necessary steps to enforce the law."

Differences in the two incidents probably account for some of the difference in responses. The Morrill Hall disturbance involved property damage and a limited amount of physical violence at an operating university. The air station incident involved no violence and only a broken door in property damage at a nearly-vacant government facility. Still, the law was broken in both cases.

The different responses, in our opinion, also result from different attitudes toward blacks and Indians. The black man must still contend with a great deal of negative feeling, especially if he becomes too aggressive in asserting his rights. On the other hand, the Indian, as an Ojibway put it a while back, is loved to death. He is romanticized, paternalized and "understood." But seldom are basic changes made in the conditions that account for his poverty and misery.

Statistics on Indian population and Bureau of Indian Affairs (BIA) appropriations tell the story as well as anything. The 1970 census showed that about half of the Indians in Michigan, Wisconsin, Minnesota and Iowa now live in urban areas. In Minnesota, the proportion of urban Indians has gone from 30 percent to 50 percent in the last 10 years. Despite that shift, BIA money for those states—the amount has been more than doubled in 10 years—is still going almost entirely to reservation - connected programs. The increased funds are needed in the reservation areas. But funds also are needed in the urban areas. That is where the change in congressional and BIA policy should come, yet does not come.

Indian Centers Get $

Associated Press

The federal government yesterday announced grants totaling $880,000 to help Indians adjust to city life in Los Angeles, Minneapolis, Gallup, N.M. and Fairbanks, Alaska.

Frank Carlucci, director of the Office of Economic Opportunity, said the project would be an unusual partnership between OEO and the Departments of Health, Education and Welfare: Housing and Urban Development, and Labor.

The Los Angeles center serving 60,000 Indians will get a $239,327 grant. Minneapolis, with about 10,000 Indians, will get $160,345. Fairbanks will get $193,943.

Indian Town

Winner's teams are the Warriors, but Indians accuse the town of bias

By James Parsons
Staff Writer

Winner, S.D.
They painted the head of an Indian chief wearing the usual long, feathery headdress on the wall at the first entrance of Winner High School a few months ago.

That seemed appropriate enough, as the athletic teams have always been called the Warriors and the students pick a "warrior" and "princess" each year to rule over homecoming.

It seemed appropriate, that is, to the principal, the superintendent, the two students who did the painting and probably to most everyone else in town.

Everyone except some of the descendants of real Sioux warriors. For Indians such as John Fire and his niece, Maxine Bordeaux, an irony tinged with bitterness is involved because they know that few Indians will stay in Winner's school system long enough to become high school "warriors."

Some teen-agers quit to enroll in an Indian-dominated system in neighboring Todd County. Others just quit. Four are in high school this year.

For Miss Bordeaux, 21, it is the subtle discrimination that Indians begin to feel as they get older and become aware that they won't be included in most of the activities that involve their classmates. "You get to the age where it hurts," explained Miss Bordeaux, one of the few Indians to graduate from Winner High.

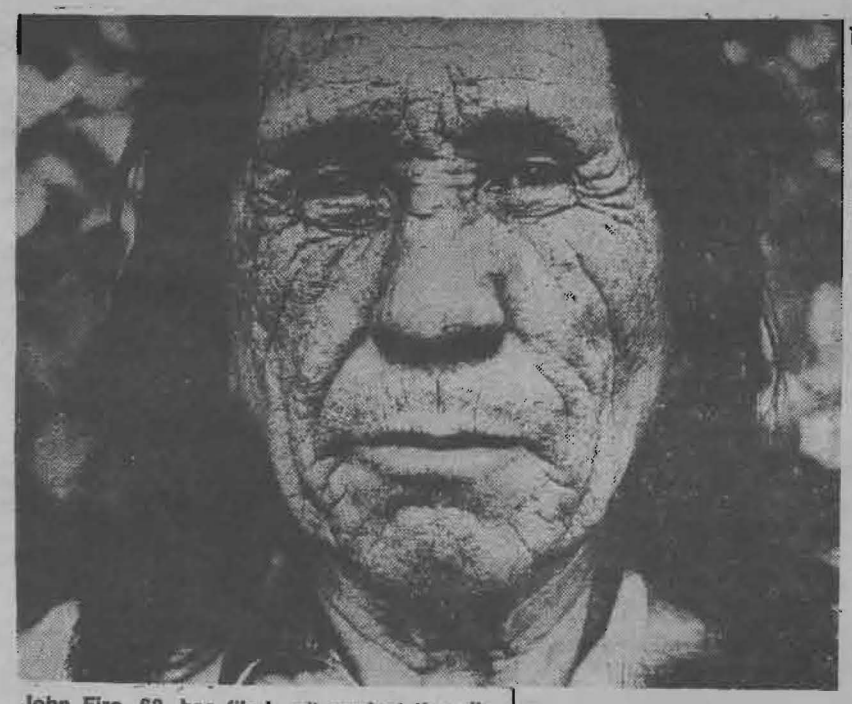
Fire has been at that age for a long time. He's 68. Two months ago he decided it was time to speak out, and he did with a lawsuit in federal court that accused the city and its officials of discrimination.

It isn't a fight over the usual civil-rights issues — school segregation, job discrimination or the rigid exclusion of Indians from living in certain parts of town.

It's a more subtle dispute. A case, according to one of the attorneys who prepared the suit, of "benign neglect," of the Indians being ignored by the whites who proudly call their ball teams the Warriors.

The issues are muddy streets, yards that resemble duck ponds, not enough street lights and fire hydrants and a lack of sewage and water facilities.

"Indian Town," a three-block area at the bottom of a hill on the northside of Winner, has an abundance of mud caused by an abundance of water that runs down the hill from the main part of town when there is a heavy rain or the snow is melting.



John Fire, 68, has filed suit against the city.

Houses on one of the two main residential streets in Indian Town don't have running water, which means there are no fire hydrants on that street.

Most of the street lights in the area, including the lights on the gooey baseball diamond, have been victimized by BB guns or rocks.

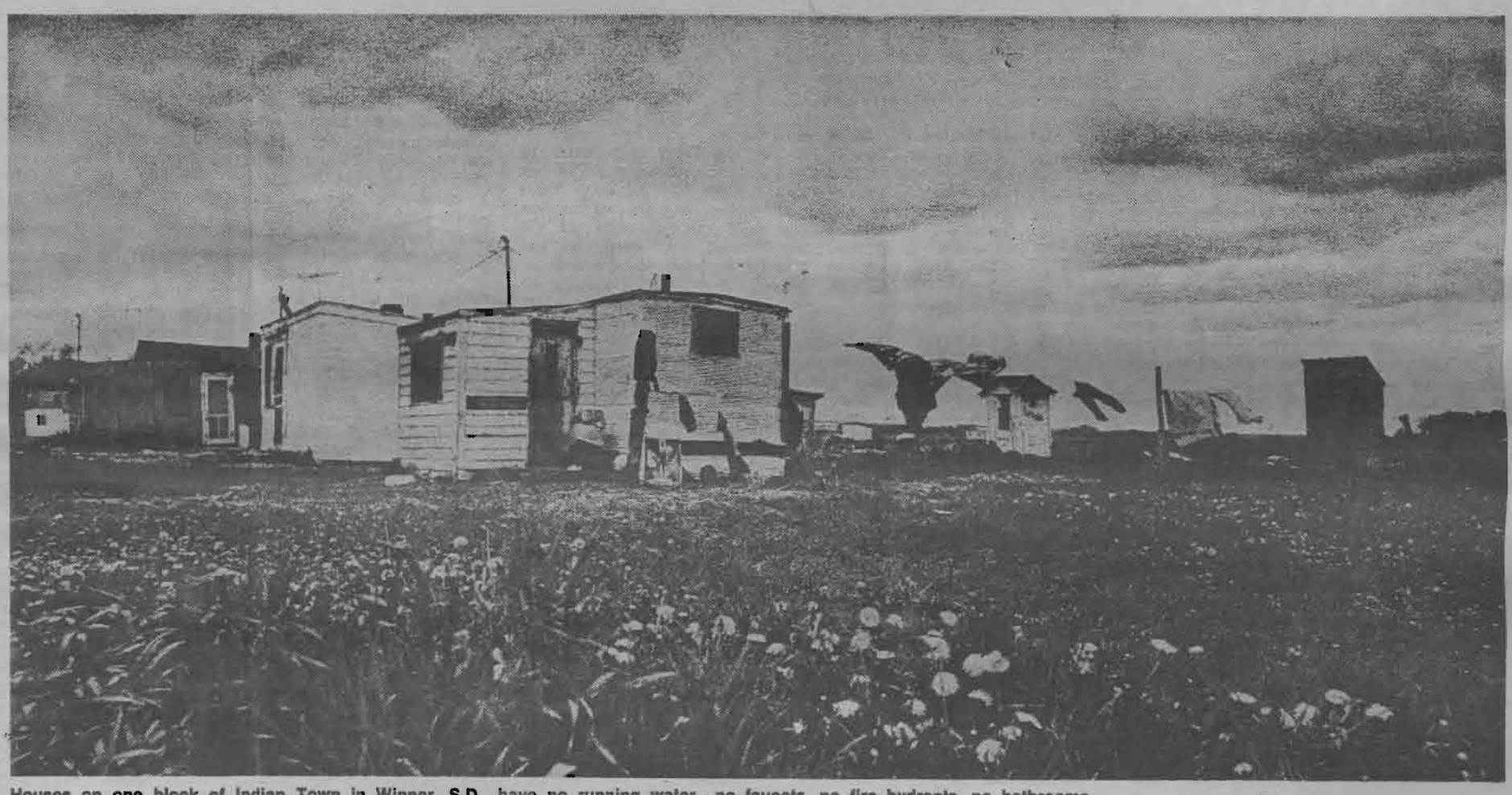
Despite these conditions, Mayor Paul Blomstrom said that the city "definitely" has not ignored or forgotten about Indian Town.

Blomstrom goes even further. He doesn't think there is any discrimination in Winner, a small but modestly growing town of 3,800 in the midst of cattle country.

Neither does the city manager, Clair Turgeon.

Judge Marvin Talbott said he doesn't know of any, either.

"This has been blown all out of proportion," the mayor said. "In fact, the news media are blowing this poverty problem up to the point that the people of this country can't live with it."



Houses on one block of Indian Town in Winner, S.D., have no running water—no faucets, no fire hydrants, no bathrooms.

Well, it's 1971 and the white man is still taking land away from the Indians.

This time it's 87 acres in the proposed Voyageurs National Park—the only Indian land within the 219,000-acre region of northern Minnesota.

It is located in the northeastern part of the park and has about a mile of shore on Rainy Lake. It has virgin timber, some of it 12 feet in circumference, and natural springs.

The land is owned by Robert Gawboy, 38, 4512 Aquila Av. N., New Hope, a computer programmer for the Hennepin County Department of Public Works, and his family. Gawboy, who has had three years of college, also has four children and multiple sclerosis.

Gawboy

Under the Allotment Act of 1887, Jim Gawboy, Robert's grandfather, was given the 87 acres. That's not exactly right. Jim Gawboy owned hundreds of acres in the area and the government took all of it except for the 87 acres.

Now they want the 87 acres. Oh, they're willing to pay for it all right. But the point is Robert Gawboy doesn't want to sell. He wants to keep the land and pass it on to his children.

"My ancestors were there thousands of years," he said. "And it's Indian land. I want it to remain Indian land."

Minneapolis, Minn.
Robert T Smith
mpls Tribune
5/16/71

Gawboy first appealed to the Bureau of Indian Affairs (BIA) in Bemidji, Minn. They hold his deed in trust for him, a rather demeaning little item in itself.

"I guess I was naive," he said. He was. The BIA is under the Department of Interior, which is the papa organization for the National Park Service, which is the big agency involved in Voyageurs Park.

Some properties were spared

Gawboy doesn't want to be particularly special. The boundaries of the park were carefully drawn to exclude the big resorts and other commercial property. But not his.

There was the following testimony before the United States House of Representatives: "We were satisfied that every conceivable viewpoint was represented" when the boundaries were fixed. Gawboy's answer: "I guess it's part of our country's history to not conceive of the Indian viewpoint."

The 91st Congress enacted the public law for Voyageurs Park with the provision that nothing be done until all state-owned lands within the park be transferred. The Minnesota Legislature now is in the process of enacting legislation for the transfer.

Gawboy has been fighting for his land for several years, but his health has interrupted his battle several times. In the last nine months, however, he stepped up his activities, including writing congressmen. "Most of them referred my letters to the Bureau of Indian Affairs and the National Park Service." That's great. They're the outfits he's fighting.

Visiting rights assured

One man who has not failed Gawboy is Sen. Walter Mondale. He has been encouraging in his letters and Saturday told me:

"I am not at all satisfied with what has been done so far and, if it cannot be worked out without legislation, I plan to introduce a special bill to exclude Gawboy's land."

Gawboy, incidentally, got a letter from Richard K. Griswold acting chief of the Division of Wilderness and New Areas of the National Park Service. It's a real winner. Griswold assured Gawboy they would take good care of his land after they took it. Then he finished with:

"Always remember, you and your family, like all other park visitors, can continue to visit and enjoy it in its natural condition." Wow.

Havasupai Indians fearful of extinction

Oppose Plan To Expand Park

By JOHN J. HARRIGAN

Northern Arizona Bureau

GRAND CANYON — The Havasupai Indians, continuous residents of the Grand Canyon for 800 years, fear they face extinction unless an element of what they call human ecology is introduced into the canyon's development.

Lee Marshall, chairman of the 500-member tribe, said the result of years of proclamations turning the Grand Canyon into a forest preserve, then into a national park, "was a collapse of the aboriginal economy and an increased burden on the horticultural land base.

"And today," he said, "the tribe is literally in the throes of environmental and population disaster."

Marshall said at the master plan/wilderness hearings on the Grand Canyon, that plans for the canyon "threatened the continued existence of the Havasupai as an indentifiable people. Those so concerned with the fragile ecology of plateau lands during the winter to hunt and harvest wild plant foods.

"Big Jim's homestead at Rowe's Well was destroyed by park officials without theconsent of the relatives," Marshall protested. "As soon as Big Jim died his homestead disappeared with him."

He said that Big Jim and others formely made a living at Indian Gardens. Other Havasupais lived in caves along the canyon walls.

A cluster of four remaining Havasupai homes about a mile from the community building here have been allowed to deteriorate beyond human habitability, Marshall said, "infested with bed bugs, cockroaches and mice. They are not fit for anyone to live in, but when you are poor you take what comes."

He insisted the park service should build 10 new homes for the Havasupais.

"We want our freedom from the park lands and forest lands which surround our reservation," he said. "Land doesn't talk; wild plants don't talk; wild animals don't talk; even the beauty of the canyon doesn't talk, but our Great Spirit and mother nature have a way to care for them.

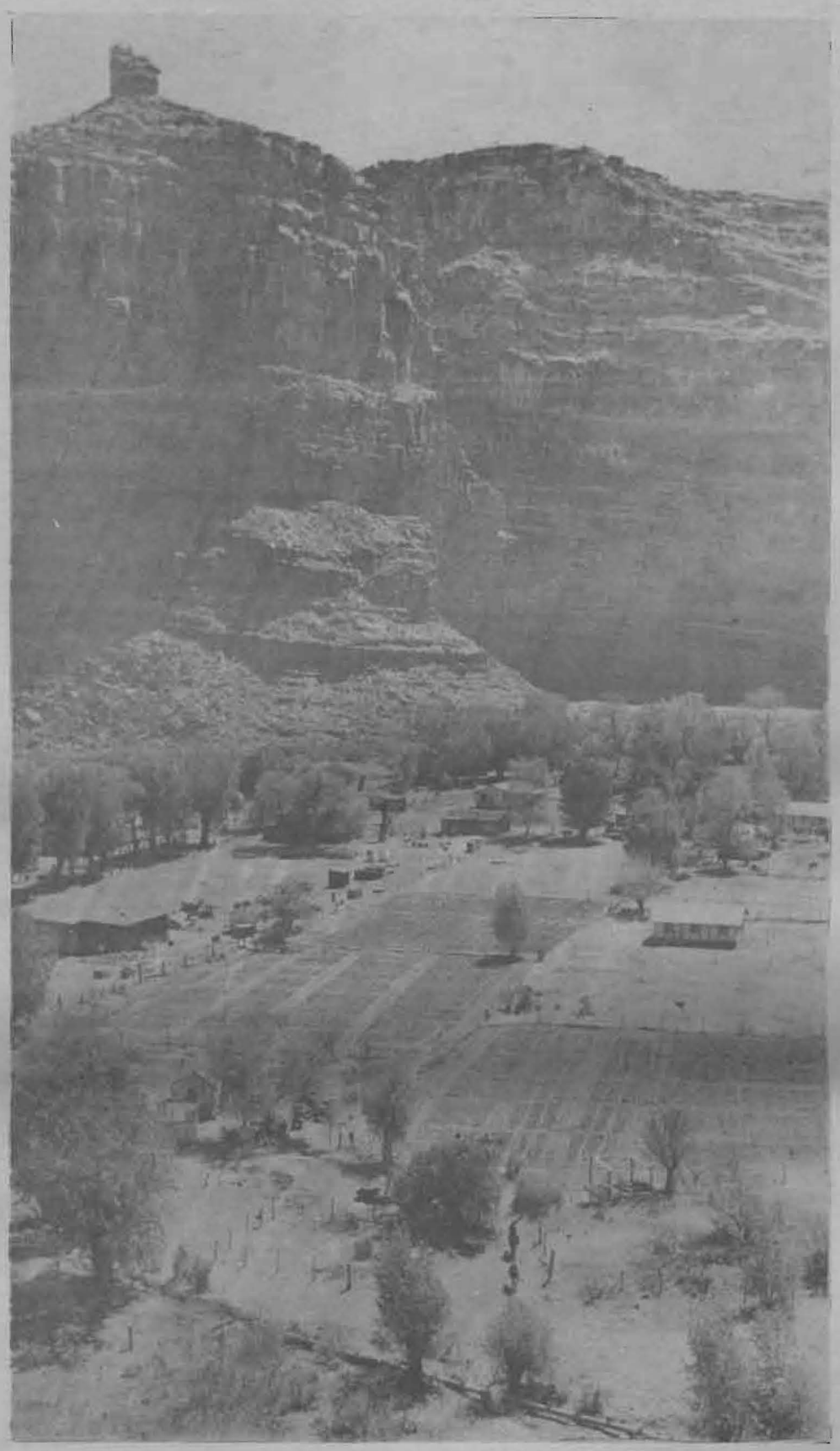
"Wild plants, wilderness, forests, wild animals and fowls of the air were put on this mother earth for a purpose; that purpose was that men could gather and eat and save what they can.

"Even our ancestors' bones are dug up, placed in glass containers and displayed on shelves to tell a story to canyon visitors of prehistoric creatures roaming our lands . . . Did the Havasupai ever get dollars and cents out of our ancestors' bones for the stories they have told? Not one penny,"

The white man's encroachment on the Havasupai began in earnest when President Rutherford B. Hayes prescribed a 5- by 12-mile reservation, the chairman said. Later, Marshall noted, miners cast an eye on those lands and President Chester A. Arthur redecreed the reserved area to 518 acres of bottom lands.

Marshall traced the continued presence of the tribe in the canyon area at least as far back as the 12th century A.D. The tribe is now restricted to a small patch of reservation land in Cataract Canyon at the west end of the Grand Canyon, accessible only by an 8-mile horse trail.

The tribal leader reminded government leaders that his people once irrigated crops not only at Cataract Canyon but at Indian Gardens and Moencopi Wash in summer. The Havasupai roamed widely over the Colorado plateau grasslands have been blind to the human ecology of natives of the Grand Canyon, an ecology so fragile that it can be devastated by the stroke of a pen in Washington D. C."



The SUN, Flagstaff, Arizona

Upper Supai village basks in early spring sun at the foot of Havasu Canyon walls.

"The surveyors were so ignorant of Havasupai land use necessities for survival that they omitted the Havasupai farms at Indian Gardens in Grand Canyon, the Moencopi fields, and included no land on the plateau," Marshall said, adding:

". . .the full brunt of unilateral U.S. administrative action was not felt until U.S. conservation policies stopped the Havasupai from growing crops, hunting or even traveling outside Cataract Canyon in the early 1900s."

"Unless something is done," he continued, "the canyon reservation will become a jungle of government housing piled high with undisposable tin cans, inhabitated by senior citizens of the tribe existing only on welfare, the stream and falls will reek of pollution from the sewage and the. . . young dispersed. . ."

Marshall asked for an extension of the reservation to include traditional grazing lands on the plateau above, foreseeing "a modest but feasible stock-raising enterprise providing jobs for the young, enabling them to stay and identify with the tribe." There are about 200 tribal members under 21 years of age.

He asked the National Park Service for a campground a quarter-mile square at the park for use by those 25 or 30 Havasupai Indians "who used to build their own houses west of Grand Canyon Village, whose houses were later destroyed and their lives cut to pieces.

"It is still our land and we have a right to stand on two feet for our freedom," he said.

Specifically, Marshall proposed:

— That Walapai Hilltop, Long Mesa and Cataract Canyon and the trail to it be added to the reservation; that the park service campground below Havasu Falls be eliminated or turned over to the tribe; that the park service open the doors of its (Albright) training center to Havasupai trainees and give preferential recruiting to these Grand Canyon natives;

—That no one had the right to restrict, as would the master plan/wilderness proposal, to "primitive" or "nonmechanical" means the reasonable access rights the Havasupai must be accorded to their present reservation.

—That the park service cooperate with the tribe to develop water on the plateau; that they cooperate with the tribal tourist enterprise in insuring the preservation of Cataract Canyon; that Havasupais had a stake in whether a dam should be built at Separation Canyon, the Hualapai damsite, and ought to be included in any plans there.

—Nevada State Journal

Indian Suit For Water Reinstated

A Pyramid Lake Paiute Indian suit against the Secretary of the Interior and the U.S. Attorney General has been reinstated in Federal Court in Washington, D.C. after an April 12 dismissal. The tribe has been allowed to file an amended complaint bringing additional claims against the two high government officials.

The tribe which first filed its suit last August seeks to compel the Secretary of the Interior who controls the use of almost all water in the Truckee River to allocate sufficient water to maintain Pyramid Lake.

The tribe is suing the attorney general to force him to protect the tribe's water rights legally for enough water to maintain the lake. The tribe's attorney, Robert D. Stitser of Reno, said that approximately 375,000 acre feet of water a year is needed from the Truckee River to maintain the lake. On April 12 the federal district court in dismissing the case said that the Secretary of the Interior was taking meaningful steps through the Pyramid Lake Task Force in attempting to provide more water for Pyramid Lake.

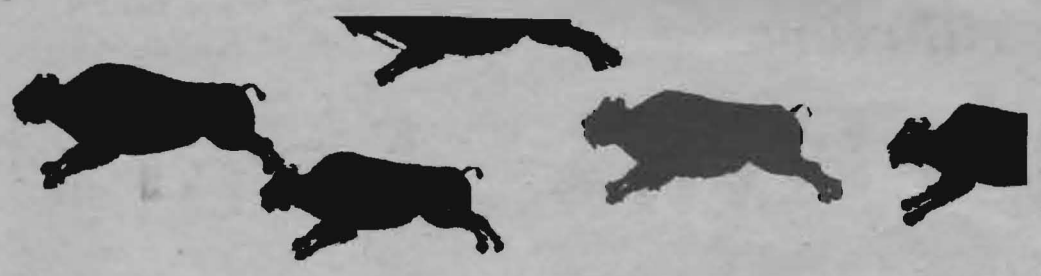
However, the new complaint of the tribe states that the Assistant Secretary of the Interior, Harrison Loesch, has admitted to Congress that the Pyramid Lake Task Force membership is composed of water interests adverse to the tribe.

Despite the Secretary of the Interior's 1967 regulations limiting the Newlands Project near Fallon to 406,000 acre feet of water per year from both the Truckee and Carson rivers, the tribe's complaint states that the Newlands Project diversions, controlled by the Secretary of the Interior, have been running 570,000 acre feet of water per year.

The Newlands Project is claimed by the tribe to be one of the most wasteful reclamation projects in the United States.

The standard reclamation project is required to operate at 65 per cent efficiency so far as water use is concerned, but the Newlands Project operates at only 22 per cent efficiency, the tribe says. The project uses 570,000 acre feet of water to wet only 60,000 acres, claim the Indians.

Hearings have been set in the case for July 6 in Washington, D.C. Pyramid Lake has dropped some 70 feet and lost one-third of its size since 1905 when the Derby Dam was constructed and water from the Truckee River began to be diverted away from Pyramid Lake to the Newlands Project, the Indians say. The lake has also vastly increased in salinity, threatening the continued existence of the world famous cutthroat trout upon which the tribe depends for its economy.



Sitting Bull in Canada

By RARIHOKWATS
Editor, Akwesasne Notes

The Battle of the Little Big Horn was over. No bugles blew, no shouts were heard. The Seventh Cavalry lay in the dust of the Black Hills. So many dead soldiers! The Sioux cut sticks, placed one on each body, and collected the sticks for a careful count.

Although there were thousands of warriors there, with their families, for the annual and sacred Thirst Dance, Sitting Bull knew that there were even more thousands of soldiers where the Seventh Cavalry had come from. He knew that they would soon be after the heads of his entire nation, and that although they could fight well and hard and long, in the end there would be no Sioux left.

A great council was held, and Sitting Bull explained that the Sioux were like "an island in the middle of a sea". They could escape by going south, to the land of the Spaniards, or north to the land of the Great Mother. Some decided to run westwards, and a few others wanted to surrender. Most wanted to follow the man who had engineered the great battle and started to move out with him.

The first priority was to get away from where ever the soldiers would look for them, and ly they held Council — what should they do? Canada or Mexico? While they camped on the Missouri River, disaster struck. They were awakened by the roar of a summer flash flood sweeping down on them, and while there were no casualties, tents and guns and equipment were swept away in the currents. But the misfortune was not without redemption — had they remained there, it would have been almost certain slaughter, for troops were marching towards them on the south shore.

And so the decision was made — it was to be Canada. Small units immediately headed northward, while Sitting Bull and his followers took a more roundabout route, arriving in the land of the Great White Mother five months later during a hard and bitter winter.

Meanwhile, the famous General Sheridan promised an aroused American populace that he would take to the field personally to direct operations against the Sioux. An army of 4,000 men was to be collected, and Sheridan foresaw a bloody and stubborn fight. But the administration of President Ulysses S. Grant already had made up its mind that the punishment of the Sioux Nation was going to be one they would never forget — or recover from. He did not know then that Sitting Bull and 3,000 Sioux would soon be safe on British soil, and would be seeking amnesty there.

The goldrush that had touched off the Custer episode continued in the Black Hills, the lands that by a treaty less than ten years old was to have been reserved to the Indians as long as the sun would shine and the grass would grow. Adventurers were swarming in, and soldiers preferred shooting Indians to shooting people from "back home". The Indians would have to go.

And so the remaining Sioux, the Cheyennes, the Arapahoes, and others at the Red Cloud and Spotted Tail agencies signed the papers handed to them.

They knew what the papers meant. One chief, not long before a proud custodian of the plains, held his blanket before his eyes as he made his mark.

To Wood Mountain in what is now Saskatchewan came the Sioux. The Ogalala, the Minnecougoos, the Uncapapa. And there were Blackfeet, Sawsae, and Kettles -- and the People of Black Moon. There were 109 lodges in all, crowded beyond usual occupancy - and Sitting Bull was yet to arrive. The vital statistics of the community reflected both tradition and current stress: 500 men, 1000 women, 1400 children, 3500 horses, and 30 government mules. Not far away was the camp of the Santees of White Eagle, a loyal Canadian chief.

Major J.M. Walsh, one of only 300 Northwest Mounted Police in the whole of the Territories, travelled to the encampments of these political refugees, and easily made arrangement for a meeting with principal chiefs Little Knife, Long Dog, Black Moon, and Man-Who-Crawls.

" We know we are in the Queen's country.

"We came because we have been driven from our homes by the Americans. We came to look for peace.

"We have been told by our Grandfathers that we would find peace in the land of the British. Our brothers, the Santees, found it years ago, and we have followed them.

"We have not slept soundly for years, and we are anxious to find out where we can lie down and feel safe.

Satisfied with this explanation, Walsh gave them a small amount of ammunition, for they were using knives made into lances for hunting buffalo, or lassoing the huge beasts and then slashing away with a knife to kill them.

In the weeks to come, Walsh kept in close touch with the Sioux while Ottawa and Washington pondered their respective diplomatic moves. A few months later, he reported to Ottawa again to tell of the arrival of Four Horns, the head chief of all the Teton Sioux with "what you might call the headquarters of the tribe". That was 57 more lodges, and then Medicine Bear pulled in with 300 lodges of Yanktons. He told Walsh that the Americans had refused to allow them ammunition to kill buffalo to feed their families — they had left the United States forever. They told Walsh:

"We are British Indians. Sixty-five years ago was the first our fathers knew of being under the Americans. Their fathers were told at that time by a chief of their British Father (for it was a Father not a Mother we had at that time) that if we did not want to live under the Americans, we could move northward.

"From childhood we have been instructed by our fathers that properly we are children of the British, and that we are living with strangers, and that our home is to the north. There are those among us who wear medals of their White Father, given to their fathers for fighting the Americans "

But the question was not what the Sioux had remembered. Did the people in Ottawa remember the promises made in the name of King George III during the War of 1812?

David L ird, governor of the Northwest Territories, was more anxious to keep them out than in keeping promises. He wrote Walsh:

"It is very undesirable, for many reasons, that these Indians should be allowed to reside permanently in our territory, even though they should remain peaceable and quiet as those who, after the massacre in Minnesota in 1862, took refuge on British soil."

Laird wasn't the only one who wanted them to leave. General Miles, of the U.S. Army, who had made camp within a stone's throw of the border, sent his head scout to accompany an American priest, Rev. Abbott Martin, to persuade Sitting Bull to return to the United States. Annoyed and surprised at this intrusion, and uncertain about what this would do with his peaceful relationship with Canada, Sitting Bull took them prisoner and summonsed A.G. Irvine, assistant commissioner of the N W M P to come immediately. As Irvine reported to the Secretary of State of Canada, R. W. Scott, on June 6, 1877:

"I found his camp at a place called the Holes, an old battle ground of the Crees and Saulteaux, about 140 miles due east from here (Fort Walsh) on the plains shown on the map as Buffalo Plains. Sitting Bull's camp was composed of about 150 lodges, and close to his camp there were about 100 lodges of Yanktons...

"I was particularly struck with Sitting Bull. He is a man of somewhat short stature, but with a pleasant face, a mouth showing great determination and a fine high forehead. When he smiled, which he often did, his face brightened up wonderfully...

"Sitting Bull spoke as a man who knew his subject well, and who thoroughly weighed it over before speaking. His sppech showed him to be a man of wonderful capability...

"The Ceremony at the opening of the council was very impressive. After the peace smoke was concluded, the ashes were taken out and solemnly buried, the pipe was taken to pieces and was placed over the spot."

The official minutes of the council he held there with Sitting Bull show the determination of the Sioux not to return to the United States lest their people be destroyed:

"Sitting Bull had around him Pretty Bear, Bear's Cap, the Eagle-Sitting Down, Spotted Eagle, Sweet Bird, Miraconge, etc. In the Council Lodge there must have been 100 men, women and children

"Pretty Bear, who is a chief now — not a soldier — opened with a prayer, holding the pipe of peace aloft:

'Creator! Look down on me! my Grandfather! (Here all the chiefs and soldiers held their hands aloft.) See the course I am going to raise after this...

'Make this land to be full of plenty and the land peaceful.

"Here the pipe was lighted with buffalo chip, a match being refused as being deceptive. Sitting Bull, taking the pipe and pointing it to the four quarters, handed it to the great chief, holding the end himself.

"Sitting Bull spoke:

'I don't know anything else that I can say in any other way: we are going to raise another people. That's what I am going to speak about. We are going to raise in the north with the British.

'My Grandfather raised me in a long blanket. My heart was good...The Americans always ran behind me, and this is the reason I came this way.

'The Americans gave us flour in every direction. I said 'Hold on! We want buffalo meat...The Creator raised me on horseback.

'Remember this is the land I was brought up on, me and a woman; that is the reason I came back. I was brought up here.

'God never told the Americans to come to the head of the Missouri. We were raised on this side of the sea. You were raised on the other side. On both sides of America there were only two blankets left big enough to cover me.

'My heart was strong, but now it is really weak. That is why Americans want to lick my blood ...Why do the Americans want to drive me¾ Because they want only Americans to be there!

'God told me if anyone came from the East to eat with him just the same. But it is no use.

'You — a priest! You told me you came as the Messenger of God! What you told me was not good for me. Look up, and you will see God. Look up, as I am looking!

I don't believe you Americans ever saw God. That is the reason they don't listen to me. You know — as the Messenger of God — that they came to kill me. Why did you wait until half my people were killed before you came?

do you think it is the will of God to have some of his people under your arms so that you can laugh at them? You are waiting for my people to come to your land, so that the Long Knives can rush at them and kill them.

'The Great Spirit looks at me every day. And after this talk, if there is anything wrong, it will be against me. Now did God or the Queen ask you to tell me to give all my stock to the Long Knives? Did God tell you to come and make me poor?

'Go use your influence with the President, to send back the bad men to where they came from and leave the good men. There will be peace then. What can the Americans give to me? They have no lands...' "

"Lieut. Col. Irvine said:

'You are in the Queen's, the Great Mother's country. Major Walsh has explained the law of the land, which belongs to your Great White Mother, you must obey her laws. As long as you behave yourself, you have nothing to fear.

'The Great White Mother, the Queen, takes care of everyone in every part of the world.' "

That evening, about 11 p.m., Irvine was surprised to find Sitting Bull alone at his tent. He sat on Irvine's bed until an early hour, talking in subdued tones about his many grievances against the Americans.

Canada chose to ignore the points made by Sitting Bull. The politicians in Ottawa fretted about what the Sioux would do to the westward movement of the settlers, and what would happen between Canadian - American relations? What would happen if Canada tried to force the Indians back into the States — and failed? With London handling external affairs for the newly born Canadian nation, the problem was one for the British ambassador to worry about. David Mills, then minister for the Interior, went to Washington to assist him in his negotiations. On August 23, 1877, they med with newly-elected President Rutherford B. Hayes, and the secretaries of state, war, and the interior of his cabinet. Mills explained the basic principles of Canada's relationship with Indians:

" I informed the President. . . I did not think we would insist upon disarming them. In the first place, it would not be calculated to awaken in their minds the most friendly feelings, and in the second place it was a proposition that they would naturally regard as a humiliation.

"If they were supplied with arms of a superior class, and quality, instead of being deprived of those they had, and if they were dressed up in military officer's uniforms, in this way their obedience and good will could easily be won, and besides, it would be an easy and inexpensive mode of dealing with them.

"Savages are pleased with showy dress and a little attention. . ."

These more sophisticated means of colonization developed through the years of building the British Empire were repugnant to the American ideals developed through the hard knocks of pushing back a "frontier". Things like national pride, honorable and just settlements, the Domino Theory, military shows of strength which are still very much in the American attempts to tame the Vietnamese were first tried and tested against men like Sitting Bull. And so the Hayes Administration decided to send emissaries to accept Sitting Bull's surrender, or declare war. They were to offer terms little different than the ones which had caused the initial difficulty.

However, everyone invited to sit on the commission seemed to develop sudden illness. As the Washington *National Republican* put it:

"The Sitting Bull epidemic is affecting everybody. The bare mention of having to travel 1000 or 2000 miles and paying one's own expenses (there was no appropriation for peace talks, only for fighting) to wait on the Hon. Sitting Bull, seems to act as a nausea upon those invited to serve.

"General Miles had information that Sitting Bull is in the United States. That would save the Government the humiliation of sending commissioners to that untamed barbarian, who has twice badly defeated our military forces, and who is now asking us for terms of surrender

"In any event, we should not consent to make any treaty with that savage until he has been thoroughly thrashed . . . General Terry states the additional fact that it would not be safe for the commissioners to attempt to treat with Sitting Bull, unless protected by an overwhelming military force.

"Such a policy may well be enough for the Canadian government, but our relations with the Indians are quite different. We must subdue him by main force, or we will never have any real peace with him.

"It would moreover render all our Indian foes insolent and confident should they learn that one of their race had practically extorted terms from our Government by force of arms. . . . Treaties with Indians are, at the best

worth but little, and the fewer we have of them, the better it will be for all concerned.

Never the less, the commission did get organized, and General Alfred Terry, the commander of the military district of Dakota; General Lawrence of Rhode Island, a prominent Washington social figure and former ambassador to Central America; and former White House secretary Colonel Corbin headed for the long trip westward and north.

At about the same time, gold was discovered on the Salmon River in western Idaho, and the peaceful Nez Perce people were ordered off their lands. They refused to surrender lands which had just been guaranteed to them and waged a brilliant military campaign against overwhelming odds. Engineering a fighting retreat over 1500 miles of mountains and plains, Chief Joseph and his 800 people ended their struggle, overtaken just short of the Canadian border. On October 5, 1877, Chief Joseph made his famous statement:

"Hear me, my chiefs. I am tired; my heart is sick and sad. From where the sun now stands, I will fight no more forever."

And so, as the Peace Commissioners were making their way northward, they passed within a few miles of the site of the battle with Chief Joseph. And just at that moment Canadian policemen were attempting to persuade Sitting Bull to come to Fort Walsh to meet with the Americans, one hundred Nez Perce people stumbled into his camp, wounded, bleeding, dying.

Although Sitting Bull reluctantly agreed to obey the wishes of the Canadian officers, he insisted that no matter what terms were offered, he would not accept them, for he had no confidence in any promises made by the Americans. But he and other principal men made the journey to the fort for the parley.

When they walked into the conference room, the Sioux found the three commissioners sitting in their grandeur behind a table at the front of the room. First carefully removing the table, the Sioux warmly greeted and shook the hands of the Canadians present, and looked into space past the Americans. Completely ignoring the visitors, the Sioux took comfortable positions on the floor. They were there as leaders of their people — Bear's Cap, Spotted Eagle, Flying Bird, Whirling Bear, Medicine-That-Turns-Around, Iron Dog, Bear-That-Scatters, the Crow, Little Knife, Yellow Dog, and about 12 minor chiefs. They ordered all outsiders excluded. Sitting Bull, his brown hair looking incongruous amongst the other raven-haired chiefs, was at his impressive best.

General Terry proceeded to read the message from the President of the United States, promising full pardons ("what is past will be forgotten") but insisted that the Sioux must give up their arms and horses as they crossed the border. Terry said these chattels would be sold, and the money would be used to buy cows.

For the distance they came, and the importance of the encounter, the commissioners must have thought the meeting rather short. Sitting Bull heard the President's message. and after brief whisperings with his colleagues he made his reply:

"For sixty-four years you have kept and treated my people badly. We could go nowhere — so we have taken refuge here. On this side of the line, I first learned to shoot. . . I was raised with the Red River halfbreeds. . .

"We did not give you our country — you took it from us. Look at these eyes and ears! If you think me a fool, you are a greater fool than I am.

"This is a medicine house. You came here to tell us stories. and we do not want to hear them.

"I will not say any more — you can go back home."

General Terry asked if it was clear that his offers were refused and then told the Sioux he had nothing more to say.

The peace commission was through.

Sitting Bull and the Sioux wintered at the edge of the Cypress Hills in company with 75 lodges of Nez Perce and Spotted Eagle. He arranged meetings with leaders from all Indian nations for hundreds of miles, proposing a long-dreamed of Union of Indians — this time from a Canadian base. He talked with Big Bear, famous leader of the Crees, and sent runners to gather the Sioux, the Crows, the Cheyenne, and his own Sioux were kept well informed of the negotiations. He worked throughout the winter of 1877-78 and into the spring before Major Walsh told him that Canada would not permit other Indians to find asylum in Canada "under any circumstances."

Explaining his motives, Sitting Bull sat in his camp and told Walsh:

"I did not feel safe, and believed that if I could get the Crows to join me, I would be strong enough to fight the Americans if they came to attack me.

"It was my wish to try to get every man that lived by the bow and arrow to federate, but while I was endeavouring to get them to shake hands the Americans appeared and stole my horses. There is no man in the American country that wears trousers that is not a rascal!"

The United States Government grew increasingly uneasy, and had scouts and paid informers keeping track of Sitting Bull's movements. In addition to trying to set other Indians against Sitting Bull, the U.S. started hard-hitting negotiations with the British ambassador.

Wm. M. Evarts, American Secretary of State, summonsed Lord Thornton to a talk, and suggested that Canada might trick Sitting Bull into going to Ottawa, where he could be easily arrested. Lord Thornton expressed Canada's side of the story, and related back to the Marquis of Salisbury in London what he had told Evarts:

"Even though we may have the rights, we have not the power. He must remember the circumstances under which Sitting Bull and his followers entered Canada. A large body of armed men had been driven across the frontier by the United States troops. We had no force in that distant and uninhabited part of Canada, neither was it in our power to disarm them.

"They are a burden to Canada, had already cost a great deal of money, were unlikely to involve her in difficulties with her own Indians, for they were destroying all the buffalo and other game, and were depriving the British Indians of the subsistence upon which they depend. . .

"I thought it would not only become, but was the duty of the United States Government to help us by all means in its power, and that the best way of doing so would be by offering to Sitting Bull such conditions as would enable him to return peaceable to the United States and relieve Canada from the burden and dangers which his presence imposed upon her."

Evarts said the United States would offer no better terms than it had done already. If ever these Indians could be laid hold of, again he fumed, it was the intention of the Government to put it out of their power to do any more mischief by arresting and imprisoning their chiefs, and by dispersing their followers to different parts of the country. And furthermore, if Canada didn't disarm them immediately, His Majesty's Government would be held fully responsible for their actions.

Thornton disagreed. After all, had not the Fenian Raiders come from the United States against Canada, carrying death and destruction? And hadn't the United States disavowed all responsibility? Thornton told the Marquis of Salisbury of Evart's closing statement:

"The Fenian Raids were a matter of history. Since that time, a treaty had been made between the two countries and he would not discuss if the U.S. were right or wrong. He insisted that even if we had to send regiments to the Northwest Territories, and it should cost us a million dollars, we were to prevent hostile expeditions from being organized in British Territory against a friendly country. . . We ought to arrest him, and either oblige him to keep the peace, or tell him that we would hand him over as a prisoner to the U'S' authorities.

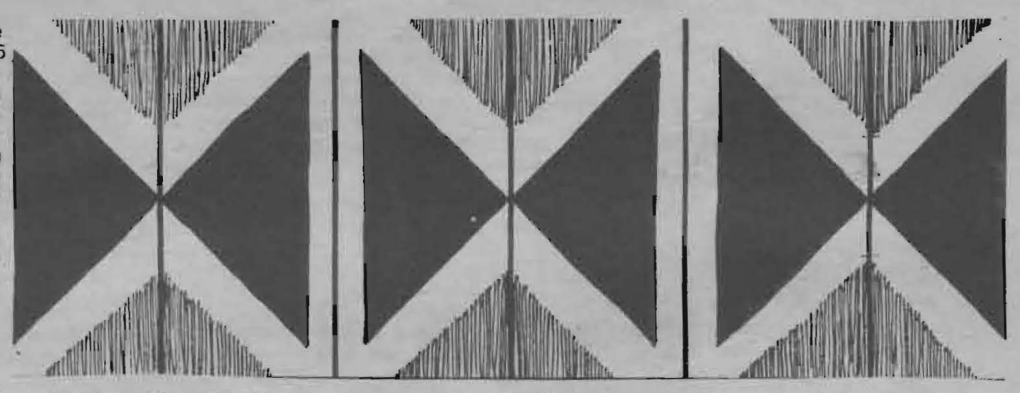
"I did not see that any advantage was to be gained by continuing the conversation."

Sitting Bull had, in fact, made a few trips back across the border, but only to hunt the buffalo needed to prevent his people from starving. Irvine had been sent out to warn them not to make any trouble for Canada; he had a message from the Governor-General to read. He described his encounter:

"I camped about dusk on the prairie for the night. About an hour later I noticed an Indian coming at a smart canter toward us.

"When he came to the camp fire, I recognized Sitting Bull. He informed me he was camped in a coulee a short distance off. I said I wanted to see him on business, and that I would go to his camp in the morning.

"After having a cup of tea and a smoke, he left me. . ."



The Privy Council of Canada met under more formal circumstances in Ottawa to discuss their next move because of the "urgent importance of preserving the peace". They termed the U.S. demands as unreasonable:

"Lt. Col. McLeod and his subordinates believe the Sioux will surrender their arms, but state that the Indians feel it would be unreasonable to surrender their only means of transport of their women and children and sick and such chattels as they possess.

"The experience of the United States proves that Indians can never be civilized by the force of arms. Force sufficient to show that law has possession, that the country is occupied, is all that is necessary to open up farms, employ farmers, cultivate them, and feed the Indians from what is produced and instruct them at the same time in agricultural pursuits until they are sufficently informed therein to take charge themselves is the only true and good way to civilize them with the least expenses.

The winter of 1879-80 had been particularly severe. The Americans had so harassed the buffalo by setting fires and reducing their numbers by slaughter-fests that the Sioux were reduced to eating their horses — who were also starving — to quiet the whimpers of their children. Excepting for a few isolated instances, the Sioux remained peaceful, as they promised they would.

But Laird felt heavily his responsibilities to the settlers of the Territories, and wrote the Minister of the Interior:

"Over 70 tents of Teton Sioux, being some of those who came over to Canadian Territory with Sitting Bull in 1876-77, had arrived at (Prince Albert). . . The newcomers are very troublesome to the settlers begging from house to house, and sometimes almost demanding food. . . . They shot a tame buffalo belonging to Capt. Moore, and several cattle owned by settlers.

"The Indians did not deny killing these animals, but said they were starving. Two or three of the old Sioux of the band waited upon Capt. Moore, and expressed regret and offered to pay for them. . .

"This invasion of settlements by the Teton Sioux ought to convince the Dominion Government that unless they can be persuaded or compelled to return to their reserves in the United States at an early day, some steps will have to be taken to provide for their future. Reserves will be required to set apart for them in this country, and assistance given to them to commence stock-raising and farming.

"It is a serious question, but it must be faced, or the territories will be abandoned by all peace-loving white settlers, and become a scene of guerilla warfare, which may even menace the older settlements in Manitoba. "

Finally, scouts brought in word that buffalo had been sighted between the Milk River and the Missouri east of the Bear Paw Mountains and once again the Sioux had food and robes. It was at this camp that Sitting Bull met up with one of the Red River halfbreeds, one who had dreams and ambitions for his people. He talked for days with Louis Riel, the Metis revolutionary leader, then in exile. Although an alliance would be tremendously powerful, Sitting Bull could not afford to take the risk; if he alienated the Canadian Government, that would mean certain death for his people at the hands of the Americans. Riel agreed and encouraged Sitting Bull not to get "Between two fires" for at least a while — maybe after Riel rebuilt his organization; maybe then. Riel offered to go to Washington to see President Hayes on behalf of Sitting Bull, but Sitting Bull said it would be of no use — he could not accept American promises at face value.

The weather turned mild, and the snow melted early, and the buffalo vanished again. By April, Crozier was feeding over 1000 starving people at his fort. He needed more supplies, which meant more costs, and so the diplomatic discussions commenced again.

Sitting Bull learned that Walsh was planning on going east for sick leave. If there was one Canadian Sitting Bull felt he could trust, it was Walsh. Whether his trust was well-founded is another question, for Walsh had built a military career around his trust relationship with Sitting Bull, and Ottawa more than once suspicioned that Walsh was not anxious for Sitting Bull to leave Canada lest he lose his status. Others whispered that Walsh was just waiting for the right time to get Sitting Bull's surrender so that he could take full credit.

At any rate, Sitting Bull asked Walsh if while he was in the east, if he might go to Ottawa to see the Governor-General, or even to Washington to see the President. Tell them our story, he urged. Tell them the truth. He gave Walsh his finest garments, his ceremonial clothes. Meticulously decorated, carefully sewn, they were among his prized possessions. Since he could not go himself, perhaps Walsh would show these clothes, so that the President and the Governor-General would know that it was the words of Sitting Bull himself that they were hearing.

Walsh went east all right, but from his home in Brockville, near Ottawa, he wrote the Minister of the Interior, and betrayed Sitting Bull:

"I consider it impolitic to give Bull a reservation in our country.

"He is the shrewdest and most intelligent Indian living, has the ambition of Napoleon, and is brave to a fault. He is respected as well as feared by every Indian on the plains. In war he has no equal, in council he is superior to all. Every word said by him carries weight, and is quoted and passed from camp to camp.

"Sitting Bull claims that he should not be blamed for the blood that has been shed within the last few years on the American frontiers, for whatever he did was in defense of the women and children of the tribes.

"He says the Great Spirit in the first place provided for both the white and red man, but the white man has become so powerful that he defies gods and is trying to undo all that He has done.

". . . as soon as it would be known that he had secured a home in Canada, he would be joined by a great number of disaffected Indians at present at U.S. agencies, at least a constant communication would be kept up with him by the Indians south of the line, whereby parties would be constantly running to and fro, and would, I fear, prove injurious to our settlers and Indians.

"Bull's ambition is, I'm afraid, too great to let him settle down to be content with an uninteresting life, although at times he has shown a disposition to do so. I think if he were put at the head of an agency filling such a position as Red Cloud and Spotted Tail occupy, with a large number of people to look after, and were able to receive considerate treatment, the government would find him very acceptable and useful.

"Bull is a wise man, and if properly handled and induced to accept civilization, would and could do more towards civilizing of the Indians of the Plains as any man living.

"Thousands of Indians are wishing Bull's return to the United States, and his acceptance of an agency, not only because they sympathize with him in his sad position, but because they wish to secure the contentment of their own families, and believe that his wise council and truthfulness to them would insure better treatment for them from the government. Bull is the man, above all others, prepared to suffer for his people."

The United States position, in the meanwhile, was toughening. Evarts was indignant at the suggestion that the Indians should be allowed to keep their horses when they crossed the border. The United States, he declared, would no longer receive them back as a free and innocent people — even if they gave up their ponies and weapons. They were to be treated as prisoners of war and nothing else!

Canada decided to simply wait it out, for Sir John A. Macdonald was cagy enough to see a lot of the talk from the U'S' as pre-election maneuvering. He wrote Lord Lorne:

"I've seen many presidential elections in the United States, and at every one of them the rival parties tried to excel the other in patriotism. That patriotism always consisted of attempts to bully England, hence just now this discussion about Sitting Bull and the Sioux.

It was just a coincidence that in the summer of 1880 the circumstances arose that everyone was waiting for — Sitting Bull decided to return to the United States to surrender. For four years now, he had behaved as a model law-abiding citizen, and he kept strict discipline on those who lived with him. But now he felt unwelcome. The official police report tells the tale:

"Mr. Legarre (the trader) called upon me to arrest an Uncapapa who had stolen a horse from him. I immediately ordered Acting Constable S.M. Parke to send Acting Corporal Davis and one man to bring the Indian to the post. Sitting Bull advised him to resist. After a few minutes, the Indian concluded to come with Davis, but before they arrived at the post, a number of Indians with Sitting Bull at the head collected in front of the gates and attempted to prevent the prisoner from being taken inside.

"I had my whole detachment under arms and for a few minutes, a fight seemed imminent. I talked very sharply with Sitting Bull, so much so that he left here the next morning, telling Joseph Morin that he thought he would never return but would try to make arrangements to return to his agency, as he had lost his chance of ever getting anything on this side.

"I handed the prisoner over to Mr. Legarre, who after hearing his case, released him."

And sure enough, that autumn, Sitting Bull and his people split into two camps, and headed for the United States. They were not in any rush to get there, and anyhow, the scarcity of food made progress slow. Just to make sure, Irvine was sent to intercept them to deliver a message from the Canadian Government.

He found the Sioux in bad shape, poorly clad, virtually starving to death. Calling them together, he told Sitting Bull to make sure they returned to the United States, for while the Canadian Government wouldn't force them to return, neither should they expect any food from Canada.

Sitting Bull may have been hungry, but he had not lost his pride. He told Irvine:

"When did I ever ask you for provisions?

"I would rather cut sticks for my young men to kill mice with, than to ask you for food."

But convinced that he was not wanted in Canada, he continued to plan that dreaded trip back to the United States, and the people moved onward. Bull was in constant terror that they would be trapped and slaughtered and he felt too great a responsibility for his people to let that happen. After all, he could have struck off alone long ago, and survived well — but all these people depending on him!

And so they crossed the border. One group, the larger portion, went on ahead, Sitting Bull following a few days behind. It was Christmas Eve, 1880, when they found themselves camped on the Porcupine River in the Dakota Territories that the lead party had met soldiers, had surrendered, and then had been fired on by cannons after they had given up their arms as their Great White Mother had told them to do!

Eventually, the full story was told. As the Sioux had reached Poplar River, some 40 miles from Sitting Bull's position, they encountered soldiers. The officer-in-command supervised their surrender, and his troops took up a position near the Indian camp.

After collecting every rifle and every round of ammunition, the officer ordered them to round up their horses and then start marching — for Tongue River, on foot. They replied they would, but only after Sitting Bull had caughtup with them;

At that moment, a young man, son of Iron Heart, was driving the horses through the camp, after having rounded them up for the surrender. As he passed in front of the troops the bugle sounded, and the whole force of military fired a volley, killing the youth and a woman.

Helpless, the Sioux watched in horror. Only one old woman, the sister of Whirling Bear, in rage and tears, seized a discarded bow, and began firing arrows at the soldiers. Her family gently caught hold of the woman, and took the bow from her. The Sioux had surrendered.

Fifteen lodges escaped, and eventually caught up with Sitting Bull, who immediately headed for the Canadian border once again. Every available soldier commenced chase.

A column left Fort Assiniboin on January 14th to meet with Major Ilges and five companies of the Fifth Infantry and two companies of the 11th Infantry at Poplar Creek. Their orders: keep Sitting Bull away from British soil. and then compel his surrender. Major Ilges was to attack him in front, and if he should attempt to retreat up the Milk River, he would be met and attacked by the Assiniboin command, composed of four companies of the 18th Infantry, and two companies of the Second Cavalry — in all 326 men and 14 officers.

The weather was bitter — 12 degrees below zero. 15 inches of snow. Sitting Bull and his people had scarcely eaten for days, and were struggling for their very survival. The New York *Herald* described the troops who chased him:

"Each soldier is supplied with a buffalo overcoat, furcap, gloves, and arctic overshoes. The men have Sibley tents, and stoves and plenty of blankets. Each soldier carried a few rounds of ammunition, and 250 rounds per man are in the wagon in case it is needed. One gatling gun and one 3-inch shell gun accompanies the column, well supplied with ammunition.

"24 muleteams carry rations and half forage for the command up to Feb. 5, and another supply train follows with additiinal supplies.

"It is believed that the present movement will terminate Sitting Bull's career as an Indian warrior, and rid the Northwest forever of this pest which has, ever since 1868, been occupying public attention and making trouble for the government. "

But the *Herald* was wrong, and Sitting Bull reached Canada 70 miles ahead of the troops. He crossed the border on January 24th, and reached the fort near Wood Mountain on the 31st.

If Sitting Bull and the Sioux were to live in Canada, it meant they would have to give up the chase, and take up farming. Sheridan's campaign to kill every buffalo in North America had almost been 100% successful. All those buffalo gone! Impossible, but true. Sitting Bull and his people talked about how they could make their living from the ground.

L.N. Crozier, now commanding at Fort Walsh was told by Sitting Bull the full story about what had happened on their trip to the United States. Sitting Bull felt he had proved his point about the Americans:

"I do not believe the Americans — they are liars in everything . . . I went towards the agency against my will, because the Great Mother told me to do it. I knew all the time the Americans would not tell the truth, and when I took one step forward, I stopped to think before going on again.

"I have shown now that they are untruthful, and I have come back here. And here I am going to remain and raise my children. "

But Canada had other ideas. The Privy Council observed with regret that the Americans had used force against the Sioux, for they still wanted Sitting Bull out. How unsophisticated were the Americans! British experience had the answer, for as the Governor-General said:

"His surrender may be secured without bloodshed, a result which will be the more easily obtained if the United States will be moved to prevent further measures of intimidation, leaving hunger to do its work. "

By the time summer would arrive, though Sitting Bull and his people would be dead. If they could get no provisions from Ottawa, if they could get no seeds to plant, how would they survive? Irvine made sure that they wouldn't:

"I think the Canadian Indian agents "I think the Canadian Indian agents in the Northern Districts should be notified that they are not to supply Sitting Bull or his followers with food, and not to give them any encouragement whatever."

To stall for time, Sitting Bull agreed to send a couple of his young men over to the American reservations to see what had happened to those who had surrendered; and Walsh agreed to feed them while they awaited their return. Crozier wrote Major D.M. Brotherton commanding officer of the United States 7th Infantry at Fort Buford:

"I would most respectfully suggest that an impression as favourable as possible as to the treatment of the surrendered Indians be made upon those now sent by Sitting Bull..."

And Brotherton did just that. He gave out extra rations, and the young men returned with glowing tales and a most patronizing note addressed personally to Sitting Bull:

"Your people here are all well, have plenty to eat and wear, and are very happy. I wish to assure you of our good feeling towards you and all your people, that our hearts are good. We are pleased to hear that you have made up your mind to come in and live with us.

"When your friends get back to you, they will be able to tell you of what they saw for themselves, and then you will know that the reports that have reached you of the bad treatment of the Indians who have already come in is false.

"I know you will have a long hard march from where you are to Fort Buford, and that the game is scarce. Just as soon as I hear that you and your people have started, I am going to send wagons to help your women and little children along, and provide all of you to eat, and friends with the best hearts will meet you.

On April 19, 1881, the young men returned. Crozier watched Sitting Bull as he contemplated the letter, the words of the young men, and as he toyed with the tobacco and "other little things" the American major had sent up as a lure. Finally, Sitting Bull turned to Crozier and said simply, "I have nothing to say. "

Sitting Bull had toyed for some time with the idea of going to Fort Qu'Appelle. There he might meet with people who had some power, people who might grant him a reserve. There he might find Major Walsh, and find out what had been told to him by the Governor-General and the President. And so it was that he and 40 lodges, mostly of the older people, left for the month-long journey. On May 28th, a coded message reached Ottawa that "Sledge Buy" had arrived at Qu'Appelle.

The Commissioner of Indian Affairs, E. Dewdney, got started on the touchy business of negotiating with the Sioux, with the aim of starving them out but without appearing to do so. His own memorandum of June 7, 1881, describes the first meeting:

"I asked them if they had anything to say. They answered that they had come a long way, and were hungry, and wanted one meal. I replied that from word late received from Wood Mountain, the Government found they had been deceived. Sitting Bull said it was correct...Sitting Bull then said, 'I have not much to say now.

"I asked him if Col. McLeod, Col. Irvine, and Capt. Crozier had not all seen him, given him the same advice, and told him the same story, that they must expect no assistance from Canada and that it would be for their own good to go back to their country."

Sitting Bull knew he was talking matters of life and death. He thought over his position carefullyand then began a lengthy and proud speech:

". . . Col. Irvine came from Fort Walsh and said the Queen wants you to go home. Our Mother, the Queen, says whenever you go, shake hands with the white man. I was going back, and when I was over the line, I was fired at. . .

"I told Col. Irvine and Capt. Crozier I want to get an answer from Major Walsh. I said, 'What is the reason you are in such a hurry to send me across the line, what is the reason? This is my country here. . . You were born across the water. I thought you had come here to make money and to feed those who are hungry. How is it you are in such a hurry to push me aside?

"The Great Spirit who made me made all upon this earth, and made us that we live on buffalo meat. He did not make us to live on the half-breeds and white man. This is the first time I have asked for assistance.

"I shake hands with the white man on this side, and I feel safe. I shake hands with the Americans, and I am afraid of them. I told Capt. Crozier no one has harmed me since I came on this side.

"Look at those people sitting here. Some of them are sons of great chiefs; I am no chief, but when we come to run buffalo, I am counted a head man.

"I know the reason why all of you want me to go back to my country. My carcass is nothing but gold. They would give a good deal for my carcass.

But despite the eloquence of those who addressed him, Dewdney was having no second doubts about his mission. He told them that the best he could do was to give them provisions for the journey if they decided to return to the United States.

The next day, they returned for what was to be their last official meeting with the Canadian government. Canadians should well remember the date — May 26, 1881 — for that was their last opportunity for Canada to welcome a great man anda great people. Sitting Bull gathered his followers, and addressed the Commissioner, the representative of the Queen:

"Look at these men sitting here. . . the names of these with me are Mad Buffalo, One-The-Sky-Shines-On, Wicked Thunder, Frog Dog, Sky-Fire, Long Eyes, Wachapi, Lightening-Thunder.

"Those who are sitting at the back are my soldiers. Those whom I have along are brave men. I depend upon them. That is why they always go with me wherever I go.

"This is Iron Star, the Buffalo, One-Who-Holds-The-Iron-Feather, the Fire Shield, Red-Useless Buffalo, Nervous Man.

"And this is my child. This is the first time I have taken him with me. His name is Crowfoot. I wish this boy to grow up to be like these men.

"The child says to you:
'Now, Father, look into this, and see that I live up to this today.

'Find out where I may live a long time.

"That is what my son says to you. Look at me! I beg of you, look up to the heavens and down to the earth, and see how I am to get along. It is, I suppose, from the sky above and the earth below me that I am going to live by.

"The Great Spirit told me that I had to live, and I didn't want to put aside what he told me.

Then Wachapi spoke:

"Let us put our minds together, and see how we are going to make our children live..."

Sewdney still held to the government line. As he reported:

"I told them I had been sent to make a distinct proposition to them on behalf of the Government. They knew what that was, and I was prepared to carry out my part of it, and if they did not accept the offer made them, they would receive no assistance whatsoever in the way of provisions orland. .

"Shortly they will have berries, which will keep them alive til the winter, when they will have to decide between starvation or surrendering. .

Completely disillusioned a saddened Sitting Bull driftedback to the Wood Mountain to confer with his people, and decided at last to give in, to surrender.

OnJuly 13th, he left Wood Mountain, headed for Fort Buford.

Canada had won out. The United States had won out. Sitting Bull had lost.

Or perhaps, they all had lost.

EPILOGUE

Sitting Bull and his immediate followers were imprisoned at Fort Randall for the next two years.

His people had been dispersed to Cheyenne River, to Pine Ridge, to Rosebud. Sitting Bull himself ended up at Standing Rock, where with his family he lived in small log cabin on the Grand River.

He carried on a running feud with the agent, who described him as

"crafty, avaricious, mendacious, and ambitious. I never knew him to display a single trait that might command admiration or respect."

When the Ghost Dance excitement hit his agency, the agent was determined to get Sitting Bull under arrest and out of the way. On a pretext, he sent word for Sitting Bull to present himself at the agency. When he didn't show, the agent sent soldiers, Indians employed by the government, to fetch him.

They found him sleeping on the floor in his home. Awakened, he asked and got time to dress. A crowd of Sioux gathered outside his door, and when the soldiers started to ride off with Sitting Bull, a fight ensued.

Sitting Bull and four other Indians, and 7 of the police were killed. The cavalry came up just in time to prevent the annihilation of the police.

It was December 15, 1890.

President Benjamin Harrison said he was glad that the pest had been killed.

The Indian Agent promised recognition by the government of the U S for the services of the policemen as "richly deserved."

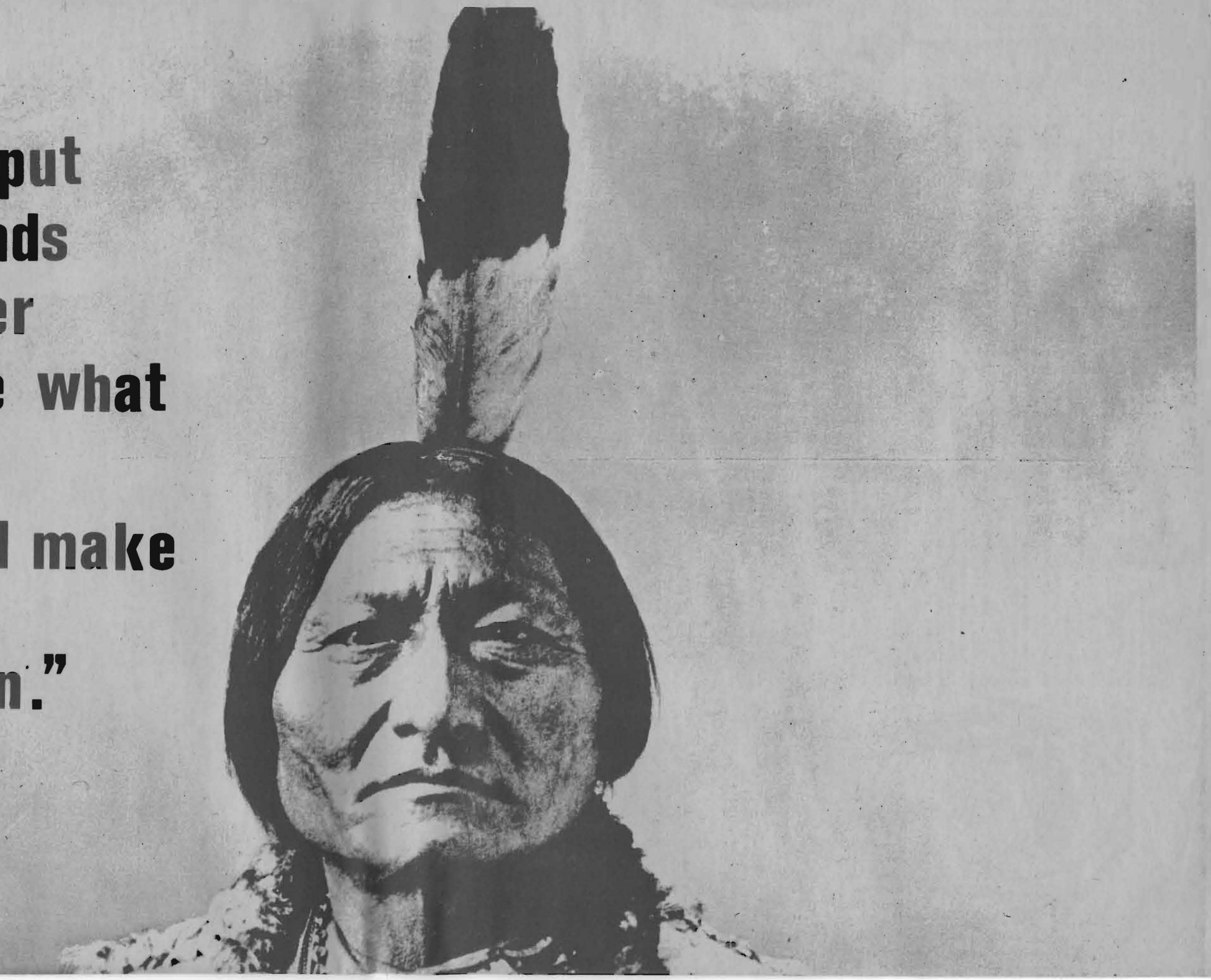
POSTSCRIPT

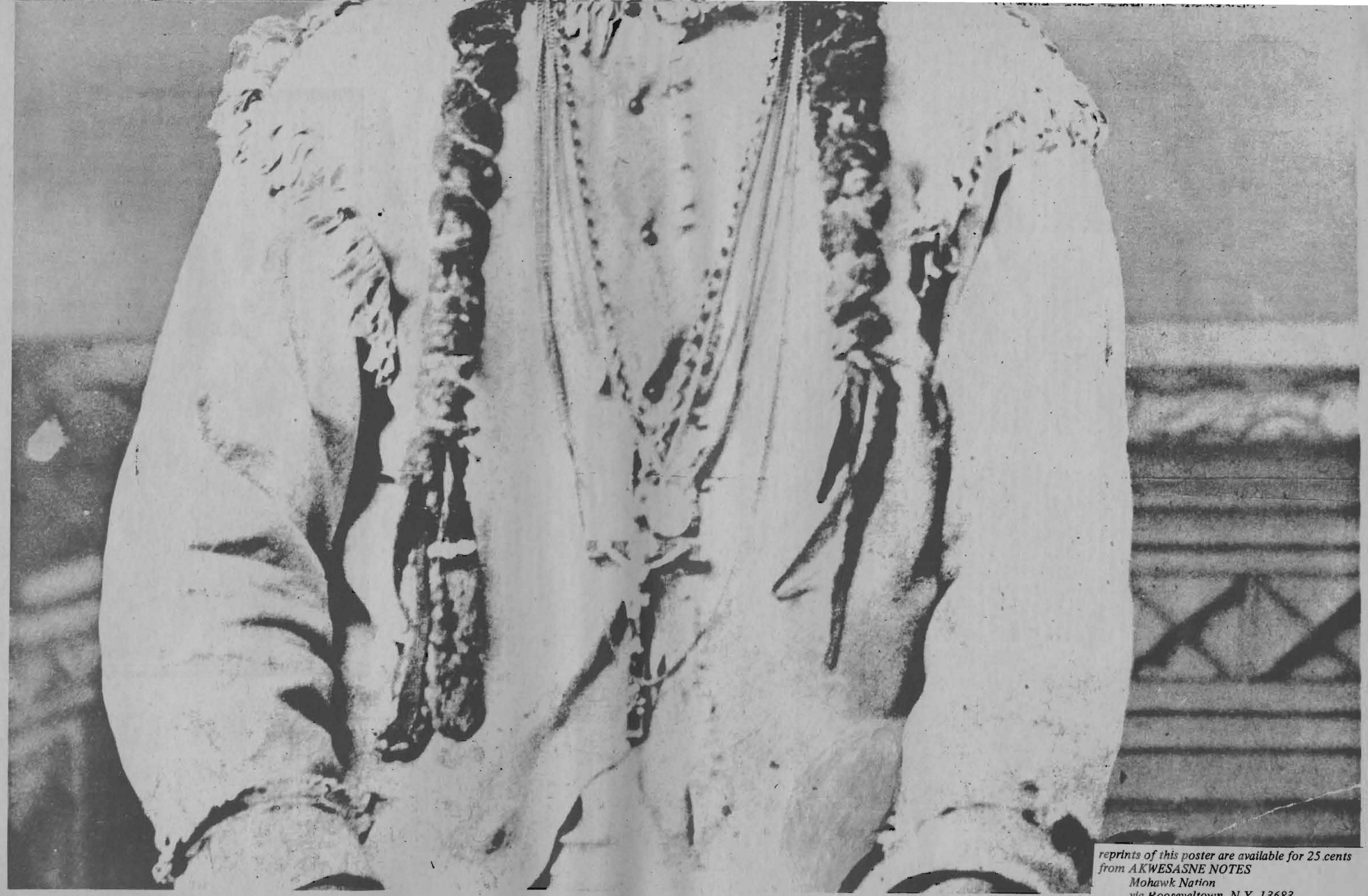
After Sitting Bull was killed, one of the soldiers spied a light movement in a pile of blankets in his cabin. It was Crowfoot, his son, then seventeen years old, the lad who had stood next to his father at the meeting at Fort Qu'Appelle.

One of the men struck the boy a staggering blow, sending him reeling across the room and out the door. There, as he lay dazed on the ground, two more policemen pumped bullets into him. Tears streaming down their cheeks, they killed Crowfoot.

The last dream of Sitting Bull was dead.

"Let us put
our minds
together
and see what
life
we will make
for our
children."





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THE SIOUX

The last week of this month marks the anniversary of an event we all know - the Custer "massacre" of 1876 Recent attention to the real history of the American Indian has exposed the historybook and Hollywood lies, and we now know that Custer was trying to massacre the Indians. We also know that the Indians were slaughtered or put into resettlement camps as a matter of government policy. Custer was doing his "duty" as he had done before at the battle of Washita where troops under his command, (mostly Irish and German immigrants pressed into duty with the promise of citizenship), wiped out a peaceful village of the Cheyenne, who had only just settled down for the winter on land treatied to them for the purpose of avoiding future conflict with the white man.

In our histories, we were often given the impression that the "primitive" Indians simply did not understand the superiority of our way of life and our governmental and economic systems. As a natural result of this savage inferiority they were rightfully pushed aside. In reality, what defeated the plains Indians was the elimination of the buffalo (their food supply) by the government, and the surrounding of their lands with rail and telegraph lines. They won most of their encounters with the Army, and were even able to say that they never had fired the first shot. Obviously, the Indians, who were almost universally peaceful and generous upon first contact, learned about our government and way of life pretty fast. Perhaps that's why they fought so hard to defend the land that was rightfully theirs.

As is characteristic of racist views of other peoples, we were never given the opportunity in our histories to see what kinds of systems and governments the Indians had developed -- technology being the false standard of comparison used, they were dismissed as savage without further attention. Actually, the Indians had pretty sophisticated philosophies, and a very profound and spiritual knowledge of ecology, as well as a way of life based upon that knowledge.

As for economics, they were not unaware of the differences between ours and their own. Sitting Bull, the great Sioux political chieftain who was leading the combined plains Indian nations at the time of Custer's blunder, toured the U.S., Britain, and Canada with Buffalo Bill's Wild West Show in 1385. (In Canada he stole the show, received three times the space in the papers given Buffalo Bill, and was toasted and honored by mayors and members of parliament.) As he traveled, this "primitive" man somehow managed to come up with the same observation of the inherent contradition in the "free enterprise" system as did his contemporary, Karl Marx, who was an educated scholar with a Ph. D in philosophy. "The white man knows how to make everything, but he does not know how to distribute it. I fear they will not do much for the Indians when they let many of their own people go hungry."

Sitting Bull made a good salary with the show, most of which, as Annie Oakley (the famous sharpshooter with the show) stated, "went into the pockets of small ragged boys. Nor could he understand how so much wealth could go brushing by, unmindful of the poor." Lest this be attributed just to individual generosity and intelligence, lets examine the economic system of the Sioux and see how primitive it is. The following description is from a very fine book, The Life and Customs of a Warrior Society by Royal B. Hassick.

Another precept of the Sioux was stated frequently by the tribesmen: "A man must help others as much as possible, no matter who, by giving him horses, food, and clothing." Generosity was a virtue upon which Sioux society insisted. To accumulate property for its own sake was disgraceful, while to be unable to acquire wealth was merely pitiable. The ownership of things was important only as a means to giving, and blessed was the man who had much to give. The Sioux pattern further required not only that a proffered gift might not be refused, but that a return gift, even though a token, should sometime be exchanged.

People made a point of gift-giving, almost upon the least provocation. Young people brought food to their elder's tipis; hunters divided their kill with the aged and infirm; women made gifts for the orphaned and the widowed; sisters honored their brothers with presents of moccasins, or their nieces and nephews with elaborate cradles.

Feasts and parties were given by families to celebrate such important occasions as a son's joining an Akicita society or his return from a successful war party. To these everyone was invited, and gifts were exchanged. Not only was spontanebus and informal gift-giving carried out continually, but innumerable ceremonial occasions were provided which made possible the even more dramatic "giveaway." Here the Sioux crystallized the concept of generosity by institutionalizing large scale giving.

The epitome of the giveaway complex was in "Ghost-owning." For a year the bereaved parents faithfully preserved a lock of their dead child"s hair to show their respect. In this interim, they underwent rigidly prescribed attendance rites, and also devoted their time, often with the help of relatives, to the accumulation of great stores of clothing, utensils, horses, and even food. At the expiration of the time, amid the final ceremony and feastings, the parents gave to the people assembled everything they had collected throughout the year. Here was "giving till it hurt;" for when everything was distributed the couple would dismantle their tipi and offer it to someone, an act which was followed by the final gesture of removing their clothes and giving them away. Alone, in their nakedness, a man and wife thus displayed before all the Sioux's highest ideal of generosity combined with the utmost in tribute for one beloved. Of course, it was understood that such sacrifice would not go unheeded, or that such generosity would constitute ultimate ruin. Within a short time after the end of the ceremony, either friends or relatives would invite the couple for a meal; and later they would band together to provide clothing, a tipi, and the essentials.

Generosity, as one of the four virtues, may have given the individual an understanding of the meaning of wealth. At death, a man's personal property was buried with him, and his best horse, the recognized medium of exchange, was killed. There were no wills and no formal bequests. Distribution of material things took place in one's lifetime. For the group, this sanctioned giving contained a subtly positive end. In describing the responsibility for practicing this virtue, one informant said, "A man must take pity on orphans, the crippled, and the old. If you have more than one of anything, you should give it away to help these persons." Beneficence exposed existence for the least able as well as the less fortunate.

The result was that, rather than being outright burdens to society, the indigent Sioux actually became necessary vehicles whereby the successful gained social status. Here Here was socialism with a vengeance. It meant that, ideally and in reality, no member was to go without. The more one was able to give, the greater his prestige. At the same time, the distribution of wealth for the benefit of all fostered relatively equal economic standards for all the members of the tribe. Thus the Sioux evolved a system which ensured the well-being of all the people by the voluntary and highly rewarding dispersal of property."

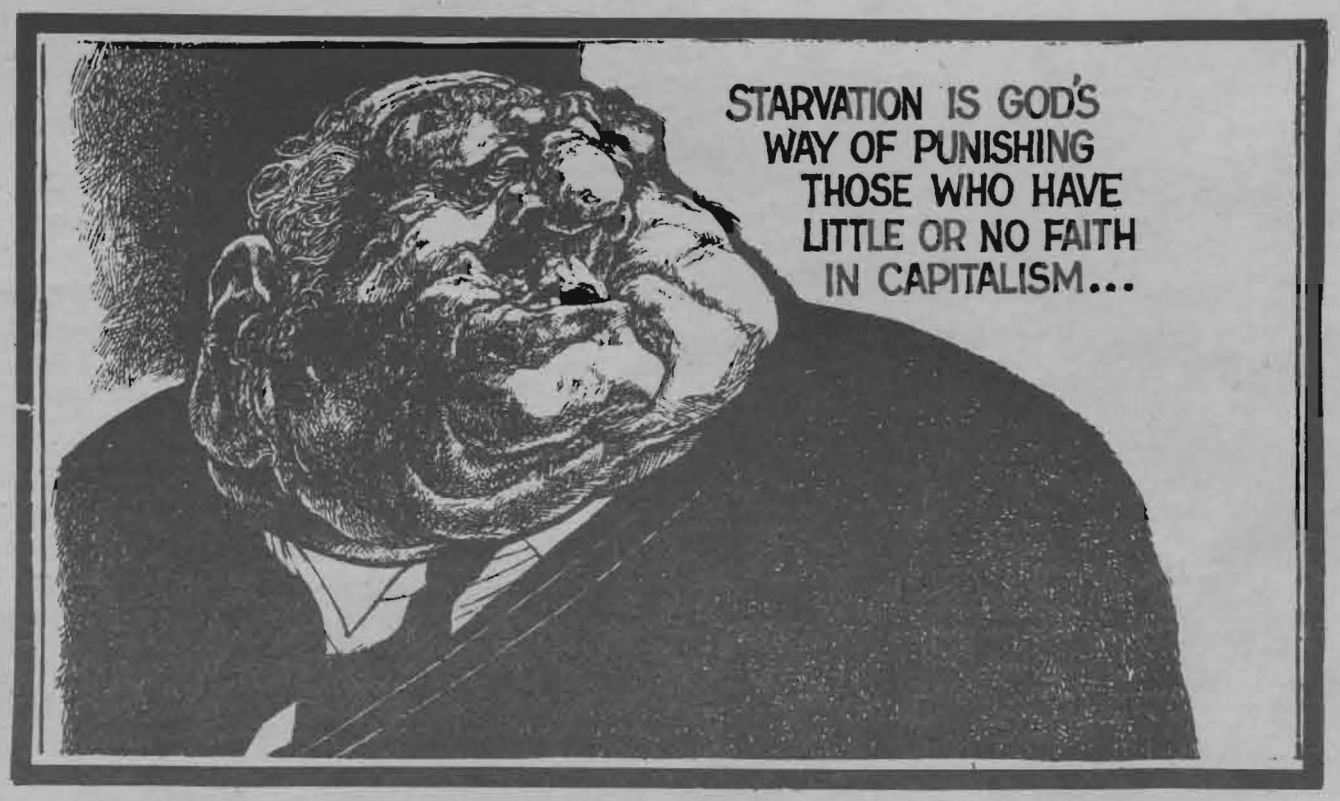
The original Americans were by no means without faults. It is important to avoid needless glorification of their way of life. Their history is important for a couple of good reasons. One is that the history of the white man's attitude and relationships with the Indians can show us some very important aspects of our own culture, some of which we must look forward to eliminating. As we do look forward to the creation of a new kind of society, it is necessary to know as much about humankind as possible, in order to provide the greatest amount of freedom for future generations.

For example, before the Spanish invaders brought the horse to the continent, there was little warfare among the peoples of the plains. After the use of horses had spread, and the horse had become property of real value and the medium of exchange, there was an increase in the amount of conflict among tribes. Usually this limited warfare was in the form of raids for horses. It is significant that touching an enemy with a "coup stick," and getting away without being killed was more honorable than body count.

It was not until contact with the European invaders that the various peoples even banded together in large numbers, as before there was no pressure to defend territories, which were fluid and flexible. Also, the materialistic base of European culture stepped up considerably the desire for material wealth, and subsequently a great increase in conflict between the Indians themselves.

Harold Driver, in his book, Indians of North America, states,"...war could and did arise independently in the old and new worlds. However, the greed, cupidity, deceit, and utter disregard of Indian life on the part of most of the European conquerors surpassed anything of the kind that the Indian cultures had been able to produce on their own in their thousands of years of almost complete independence from the Old World."

✱ - WASICHU



Film : "Indians"

by Kyle Steenland and John Trimbur

In search of art and profits, American filmakers and the American film industry have recently turned to "Indian" movies that attempt to reverse the traditional Hollywood view of Indians as evil, cunning savages who treacherously refused the generous and disinterested help offered by white civilization. Clearly the industry has recognized the appeal of this reversal to the white middle-class moviegoing audience. Movies like *Little Big Man, A Man Called Horse,* and *Tell Them Willy Boy Is Here,* are obviously an improvement over such traditional American films as *Stagecoach,* or *The Lone Ranger.*

However, the search for honesty and historical accuracy is blunted by the inability of the industry to confront America's mythologies. The new Indian movies play to the same liberal sentiments that oppose the war, oppose racism and support the ecology movement. But making the Indians into heroes does not necessarily clarify the true nature of the conflict between the two cultures. In a way, these movies appease the audiences' guilt by reversing the traditional good guy-bad guy roles. Their role is as a pacifier (and as entertainment) which neither permanently effects the viewer nor leads to social change.

The way the movies portray the past is as a inevitable tragedy which reinforces the viewer's passivity. The function of moral concern (coming from guilt) in American history has never gone beyond a drivel of demoralized reformism which has always been too late and too little. Guilt has never been a very efficacious motivation for social change (there have always been "Indian lovers" in American history such as George Catlin and Helen Hunt Jackson, or more famous historical figures like Hawthorne and Melville.) Settlers never felt guilty because they assumed themselves to be at war with murdering savages. Guilt springs from an understanding of moral failure without being able to turn into a cleansing anger directed against the source of this moral failure. (Of course it is the film industry's fault, not the audiences, that movies are made in such a manner.)

There has always been an undercurrent of evidence of some sympathy towards Indians in American films. Movies like *Broken Arrow* (1950), *Apache, Attack!* (1953) through *Cheyenne Autumn* (John Ford '64) show Indians as good guys betrayed by conniving bureaucrats and greedy miners and cattlemen. These movies have a lot in common with movies like *Tell Them Willy Boy is Here* – but also with any Western. Most Westerns rely on a pattern of moral simplicity of the good guy guys) fighting forces which are stacked against him (them).

Indians as good guys become the same kind of existential heroes as Alan Ladd in *Shane* or Gary Cooper in *High Noon.* They become stars; the dramatic formula is the same (like Geronimo in *Apache, Attack* or *Willy Boy.*) The star system is necessary for good box office. The existential hero makes it impossible to deal with cultures in conflict, like the Indian people in conflict with a civilization which is stealing their land and their lives. Individualism obscures history. Geronimo represents his people against the whites. He comes from a collectivity — he's not an individual trying to find his identity, cut off from his tribe and its history. The star system reinforces an American ideology of individualism which cannot portray groups in conflict, be they races, classes or sexes.

All the movies under consideration here are examples of the star system. *A Man Called Horse* has Richard Harris as the existential hero. In a movie trying to show Indians accurately and sympathetically, its the white man who is most important, who is the focus of our emotional sympathy. In the end the movie glorifies the white man's mind. The white man not only survives but becomes the best Indian in the tribe, finally leaving with the adulation of his former capors. The movie billed as the first Hollywood movie to portray Indians accurately (down to the last ethnographic detail) ends as a homage to Western intellect.

In *Willy Boy,* Robert Blake (the Indian) is the hero, but he exists in a white man's world exemplifying white man's values. You might as well be watching *Butch Cassidy and the Sundance Kid* (and in fact you have the same stars, Katherine Ross and Robert Redford.)

The ambition of *Little Big Man* is to be more than a remake of the stereotyped Hollywood western. The director, Arthur Penn, sets out in an attempt to come to grips with the American history and mythology of the Battle of the Little Big Horn, Custer's last stand. The history is accurate in as much as it depicts Custer as an egotistical fool whose racism led him to discount totally the fighting ability of the Sioux. The movie attempts to replace the good guy-bad guy mythology with a picture of Indian life and culture that shows Indians coming from a distinct culture and yet one that can be understood.

Penn's direction of Chief Dan George as a Cheyenne chief is a serious attempt to make Indian values and wisdom accessible. In this sense *Little Big Man* represents a qualitative improvement over most movies about Indians. The movie treats cultures in conflict more seriously than previous movies. Penn tries to make a move about genocide. However, the tone of the movie is surreal; history is too insane to be depicted with documentary realism.

In Penn's earlier movies, *Bonnie and Clyde* and *Alice's Restaurant,* he dealt successfully with outlaws, hippies, and others on the fringe of the American mainstream. His ability to demythologize in these movies springs from a working understanding of our cultural myths. He is able to find the real people behind the media, the ballads and the popular press. But in dealing with another culture, Penn is unable to manipulate the mainstream cultural images in a way that can destroy them. Ultimately the Indians are fantasies. The historical facts by themselves rather than Penn's essay in absurdity would be more valuable. The luxury of portraying Custer as merely crazy rather than an extreme agent of an imperial policy is that of the oppressor. Penn fails to represent the Battle of the Little Big Horn as the people's war it was, where the largest number of Plains Indians ever gathered fought patriotically in defense of their land and way of life.

What is the difference between films by the oppressed and films by the oppressor? What could a movie about or by native Americans (and not myths about Indians) be like? Hollywood films, that is to say, the more sophisticated ones which don't glorify the past like John Wayne movies, teach us that the past is an unavoidable tragedy, necessary for progress and a better standard of living. Life in the future becomes restricted to the patterns of the past. Films by the oppressed tell us that the present is bound by the past and shows how the future can be different.

Films of the oppressor applaud individual heroes cut off from their culture and their history, whereas films of the oppressed show the possibilities and necessity of collective struggle. Films of the oppressor are ultimately pessimistic, showing people caught by forces they can't understand, unable to take effective social action. (Films of the oppressed are ultimately optimistic eg., people breaking into rebellion once again, despite the destruction of the previous revolutionary organization, as in the final scenes of the *Battle of Algiers* or *Burn* by Pontecorvo.

It is clear that as of yet no movies accurately reflect Indian history or culture, and it is therefore hard even to imagine what such a movie would be like. Obviously it would have to reconstruct the actual historical facts without any aesthetic embellishment which might take the edge off their bluntness. But furthermore the tone and style of such a movie would have to reflect Indian values. This seems almost inconceivable given the present film industry and distribution, which alternates between the establishment big studios and the poorly distributed underground films of Warhol, Brakhage, Vanderbeck, etc. — radical films like Newsreel are an exception since they reflect political social struggles rather than "art".

The possibilities of moving from an oral tradition into film, without a long period of written culture, are enormous. It is clear that we have not even begun to move in this direction; the current crop of "Indian" movies is not even a beginning, but only helps to more clearly point out the problem. We do not yet have movies coming from white culture which even approach the honesty and historical accuracy that is apparent in some white writing, say Mari Sandoz's biography of Crazy Horse. We are even further away from movies made by native Americans themselves, which must be the ultimate goal in trying to change the film media.

(Kyle Steenland and John Trimbur are with the American Studies Dept. University of Buffalo.)

Indians file federal suit

The Confederated Bands and Tribes of the Yakima Indian Nation have taken their fight for sovereignty to the United States District Court in Yakima.

A suit filed by tribal attorney James Hovis late Thursday afternoon is aimed at forcing the State of Washington to invalidate a 1963 law which gave Yakima Indian Reservation jurisdiction to the state in some instances.

Legislation to allow tribes to petition to come out from under that jurisdiction died in House and Senate committees in the 1971 legislative session. The bills were executive requests from Gov. Dan Evans.

The suit asks the federal court to grant a mandatory injunction forcing the state to provide services promised in the 1963 law, put state jurisdiction on an equal basis with tribal and federal jurisdiction or remove the eight categories of state jurisdiction spelled out in the 1963 law.

Named defendants in the action are State of Washington; Gov. Evans; Atty. Gen. Slade Gorton; and County Commissioners Les Conrad, Cliff Onsgard and Angus McDonald.

The Yakima Nation is plaintiff on its own behalf and on the behalf of its members.

The suit says Washington State did not follow guidelines set down by the Constitution of the United States and federal legislation when the state assumed Yakima Indian Reservation jurisdiction in 1963. The suit contends the state cannot take over internal sovereign rights unless it has the consent of the Yakima Nation.

Under the 1963 law, the state has total jurisdiction over non-Indian land within the reservation and partial jurisdiction over deeded lands in the eight categories: compulsory school attendance, public assistance, domestic relations, mental illness, juvenile delinquency, adoption proceedings, dependent children and operation of motor vehicles on public streets and highways.

Washington State is not providing equal protection nor equal security to persons and property located within the reservation, the suit contends. "Equal" refers to the same types of services performed for the balance of the state's citizens.

Both the state and the attorney general, according to the complaints, are incorrect in thinking jurisdiction is exclusive, rather than parallel with tribal government and federal law.

YAKIMA INDIAN NATION APPEALS TO AMERICAN JUSTICE

STATEMENT BY ROBERT B. JIM, Chairman, Yakima Tribal Council and Yakima Indian Nation
June 16, 1971

The United States of America has an opportunity to rectify a century-old wrong committed against the Yakima by reason of a reservation boundary error.

The Yakima Nation is asking the United States Government to confirm the title rights of the Yakima Indian Nation to a parcel of land illegally occupied by the United States Forest Service. In this we are asking nothing of the government -- no favors, no funds -- only what has been rightfully ours since time immemorial.

This small parcel of only 21,000 acres was clearly retained by the Yakima Treaty agreement of 1855 when we gave 10.8 million acres of land to the United States. Shortly after the treaty was signed, an error in survey was made because the map drawn at the time of the 1855 Treaty, showing the boundary of the reservation, was lost. The map was not recovered until 1930. This map clearly proved that the 21,000 acres were a part of the reservation.

We are concerned that in spite of the overwhelming evidence supporting the Tribe's claims, that the government is hesitating to make the move which would rectify this wrong.

We must believe that our Trustee, the United States Government, who made the mistake, will not seek to profit from the mistake. To do so would violate the principles of a trustee-ward relationship that is firmly embedded in Anglo-Saxon law. To do so would bring shame to the American people as another example of their broken promises to the Indian people.

There may be those among us who may not feel responsible for the promises broken in the past; but they cannot escape responsibility if America's promise is broken today. We have faith in the New America and ask that this hesitancy to affirm this faith be overcome.

We realize that the President has many things to consider and our plea may seem minute to members of his staff, but as time is running out for us, we are hopeful we can gain the audience of our Chief Trustee, the President of the United States, whom we are sure will confirm title to these lands and vacate them for occupancy by the Yakima.

Indian land

To the editor — I cannot understand why the federal government finds it so difficult to return to the Yakima Indians the 21,000 acres wrongfully held in the Gifford-Pinchot National Forest. After all, the federal government will still hold about 23,000 acres and the federal government has had the use of the land for well over one hundred years.

In my no doubt square way of thinking, the federal government should not only willingly return the land, but should pay rent for the usage of it for this great length of time, plus yearly accrued interest on the rent, plus, if any timber has been harvested, pay a fair scaleage rate for that plus accrued interest.

However, as far as the native population of this country is concerned, it seems very difficult for the government to deal with them in a fair and businesslike manner.

RUBY WILCOX PARKS
Rt. 1, Box 97-R

MOUNT ADAMS . . .YAKIMA HAPPY HUNTING GROUND

Indians Seek Court Action

HILDA BRYANT *Seattle Post*

A precocious Skokomish Indian law officer arrested a state game warden last week for fishing illegally in a reservation river.

The Game Department employe. Allen W. Rasmussen. did not have his gear confiscated, he was not required by Mason County Jail to post bail nor was he even booked.

If Rasmussen, a white game official employed by the state. had caught an Indian fishing without a license in off-reservation waters, he would have arrested, booked, charged, and confiscated the gear of the Indian fisherman.

Those tactics are standard State Game Department policy for Indians who violate state law outside of Indian country.

Although the state recognizes that Indians have full legal jurisdiction over fishing on the reservation, the state does not recognize Indian authority to try whites who commit crimes on Indian land before Indian judges nor impose fines on whites.

STATE AND county law officers can go onto Indian land and arrest Indians and non-Indians alike. The fines imposed go into the treasuries of county and state.

But Indians can't arrest whites and make it stick because the state does not recognize the legal authority of Indian courts, judges, police officers or juries.

This means Indians are subject to both Indian law and the white man's law but whites are subject only to their own law and can commit crimes against the Indians with impunity.

For "supercitizens," this double standard in law and order jurisdiction is a dubious benefit.

As a matter of fact, the Indians got together (no mean accomplishment for 22 diverse tribes in this state) and convinced the governor to ask the legislature to let them pay for law enforcement and do their own policing of Indian country.

The legislature turned them and the governor down.

THE LEGISLATORS' rationale for this action is murky. State and county officials readily admit they lack the budget for policing Indian reservations. They also decry their lack of holding and counseling services for juveniles over whom Indians have no legal authority at all.

Once in a while you'll find a county sheriff who will deputize Indian tribal police officers so that he can get help in doing his job. But seldom.

And then the county wouldn't think of turning over to the tribe those fines imposed on Indians.

But more important to the Indians than the double standard of justice and the inequality of the fines system is the failure of state-imposed law enforcement to do the basic job of taking care of crime on the reservation.

Indian children defy their parents and the tribal police with total immunity because the Indians have no legal jurisdiction over them and the kids know full well the county can't cope.

Non-Indians, like Rasmussen, flout Indian law arrogantly and get away with it.

INDIAN ADULTS count on the confusion of conflicting state and federal jurisdictional boundaries to give them a better-than-even chance of escaping from the clutches of all law.

The Indians tried to solve these problems by asking the state to return law and order jurisdiction to them. The state refused. So now the Yakimas, most powerful tribe in Washington, are suing the state in federal court on constitutional grounds.

The inequality of law enforcement in Yakima County, the federal suit contends, violates the 14th Amendment to the U.S. Constitution — the equal protection provision.

It is difficult to figure out, short of an interpretation of racism, why the legislature should be unwilling to permit the Indians to pay for their own law enforcement with Indian and federal funds, to police their own Indian land, and to collect and use fines imposed on persons arrested on Indian land.

Granting the retrocession of law and order to the tribes would have been a shrewd economy move as well as an image-enhancing human relations gesture.

Instead, the state legislators have yielded their prerogative to the court and if they lose their case there, they win national notoriety.

With a little effort Washington State could become as famous as Mississippi.

So What Else is New?

Living History

...Lummi Legacy

by ann nugent and mary kay becker

That history takes on different meanings to different peoples was never so apparent as during our recent conversation with Al Charles, a Lummi woodcarver. Jeffcott's **Nooksack Tales and Trails**,a whiteman's account of pioneer days of Western Whatcom County, has a chapter on the Lummi Indians and the Nooksacks. But, as a typical white man's perception, it relates nothing of Indian History.

Lummi history would have to be their own story. And I wonder if it could remain a Lummi history if they were to write it down. Since Indian history is spoken, it has kept its vitality because the past takes on relevance through the mouth of the present speaker. For hundreds of years, Indian legends have been told in the evening by the fire in intimate family gatherings when the feel of an inner urge to communicate inspires one of the elders to speak.

Al Charles' brown eyes are ringed with blue, the only outward sign of his 75 years. He was born about 300 yards from the house where he now lives, surrounded by apple trees and berry bushes, not far from the old Indian cemetery which has recently been bulldozed. When he was a small boy he often listened to the old people tell stories in the evening. Sometimes he wanted to run outside rather than listen closely, and he didn't hear all of the details; but he remembers a good deal and likes to tell what he remembers.

While we talked, he rolled out large sheets of paper. One of them was a map he drew of Washington's Northern coastline, clearly a map of this area before the white man came. Indian names (plus English translations) identified the Islands and the settlements along the coast. This map, about 4 feet by 4 feet, is the only one of its kind. Mr. Charles has another map, a drawing of the Indian family tree which shows most of the Indian tribes of Western Washington originating from one tribe, called Klalakamish. According to Charles, this was after an incident thousands of years ago.

" The old people tell me that once, thousands of years ago, the tide came in and didn't stop coming in. It rose higher and higher, so they built a raft on which to live through the flood. Then they named the place" (he motions with his hands, passing one over the other) 'Say-wack. That place is now Birch Bay. The record of our people starts from here after the flood.

"Lummi" is only a sort of nickname for Charles' tribe, derived from an expression about their houses. The real name Klalakamish is a fine sound to hear spoken, but almost unpronounceable for a whiteman. *It means,"* said Charles, cupping his hands and lowering them, *"the people who were laid here by the Creator."*

The Lummis used to live throughout the SanJuan Islands but were moved by the U.S. government to their present location where they concentrated primarily at the banks of the Nooksack River in the delta region. Contrary to Jeffcott's book however, they were not separated into three "bands." Amused at this interpretation, Al Charles shook his head and patiently explained,

" The river is like a ladder. Every family owned a "set"along the river, and a "set" was known by the river's landmarks. At each "set," the family had his fish-trap (weir)."

Lummi history or legends are best expressed orally, when there is a direct human interaction. But the Lummi history is also beautifully expressed through the Totems which Al Charles makes.

Each Totem has a story to it which Charles writes out before he starts and then uses as a guideline for the carving. The Totems he has created for particular groups of white people such as Intalco, the U.S. Navy, and the Campfire girls, include the insignia of that group on the Totem. When a totem is ready to be placed at its site, there is a big ceremony to witness the Totem being erected. When the two Totems (illustrated here), were raised in front of the Lummi Community Center, many Indian and whites alike were invited from neighboring communities to witness the ceremony. The Totem must stand straight up. Mr. Charles created a Totem for the Alfred IV restaurant at the Bellingham Mall, but they think it's better to have it tilted, in spite of Mr. Charles' objections. If you are passing by, stop in and suggest that they straighten Mr. Charles' Totem.

We waked slowly around Mr. Charles' yard. At the side huge logs wait to be fashioned into totems. He prefers to work during the summer on these large Totems. In bad weather he stays inside and carves little ones, some made specially to order, for sale.

"I've only told you a bare beginning of our history," he told us when we thanked him for sharing with us his past. "Only the beginning".

story of the crane pole

The crane perched atop this pole represents alertness. The ancient Lummis considered the crane to be a sentinel, warning them of impending danger.

Directly beneath the crane is the figure of a bear, which is included as representing the totem of a family. True totem poles included the image of the family's guardian spirit, or Sul-lea.

The figure of a whale swallowing a man and his canoe tells a story that is prominent in Lummi folklore.

A man named Cha-cha-akin, and his friend Tu-tum, left his home to go out in his canoe on a hunting trip. He took with him some little sticks, which he always used as a compass in case fog enclosed him.

He would toss the sticks into the water, and if they fell in a straight line, he would know that he was going in the right direction.

When he was far from land, a dense fog settled about him, and he began to toss his sticks into the water, so as to steer a straight course. All went well, until, far out at sea, he ran out of sticks and became lost.

While he was drifting helplessly, a vicious whale (quannas) attacked him and swallowed him, and his canoe, too.

As he was imprisoned in the whale he thought of many things, but his plans and thoughts were constantly interrupted by something that was bothering him on the back of his neck. To relieve the annoyance he took his hunting knife and cut off the thing that was hitting him. It so happened that this was part of the whale's intestine, and having it thus severed, made the whale ill.

The whale ran for shore and repelled him on the beach, and Cha-cha-a-kin was saved. However, on this day the "Great Man"was nearby and saw all this take place. He told Cha-cha-a-kin that he would be a very little animal from that time on.

He told him that future generations would find him wherever they went, on islands, main lands, rivers and lakes. That is just what happened, and Mr. Cha-cha-a-kin is now called a mink.

-the fortnightly journal of ecology, politics, the arts, and good healthy livin' Box 105, Bellingham, Washington.

Sunday News
December 7, 1941

SAGA OF A CHIEF'S HEAP BIG TIME, or . .

"From Tepee to Town" might be the title of this picture story of a modern Indian on a modern spree in celebration of his 25th wedding anniversary. Now come along with Chief Spotted Eagle and his wife, Red Cloud Woman, on a friendly warpath to bust the town wide open.

(By Associated Press)

FROM THE SCRAPBOOK

1—Wearing their finest Indian gear, the chief and his squaw step from their picturesque tribal tepee and climb aboard the family steed. Swanky roadster was hired for the gala occasion. Starting place is Morley in the Alberta Rockies of Canada. Destination is busy Banff.

New York Times
1928

2—Aha! A magnificent new headdress. Oh, no. The chief's wife is merely having her hair dried

6—Hot stuff! Red Cloud Woman is thrilled by magic of car's lighter as she pulls on a cigarette. Quite a day, quite a day! Incidentally, her husband's English name is Enos Hunter.

RED MEN TAKE UP CIVILIZED WAYS

Only 20 of the 371 Tribes Hold to the Tepee—Wealth of the Various Nations Increases Constantly—Many Farmers

APRIL 19 marks the 110th anniversary of the first Indian Enabling act. In other words, 110 years have elapsed since America's first official effort to cooperate with the Indian tribes was begun. During this period volumes of speeches about the Indian and his fate have been delivered in Congress.

Not only Congress, but various civic associations have expressed their sorrow over the plight of the Indian, while America's treatment of the vanishing tribes has furnished the basis for many books.

The general condition of the Indian today is the reverse of that prophesied years ago. In 1789 Henry Knox, Secretary of War, predicted that in fifty years the aboriginal nomadic Indians would be reduced "to a very small number." In 1864 the Indians were regarded as war-makers beyond redemption. About that time a Secretary of the Interior remarked that their total destruction "has been openly advocated by gentlemen of high position, intelligence and personal character."

Yet the present statistical survey of the Indian is far from depressing. There are 340,007 people rated as Indians in the United States, though not a few of them are half-bloods. Some sit in Congress, some are in business and the professions, some of them are in professional sport, others are in the army and navy. This total is an increase of 13,500 in the last ten years. Government hospitals and health care have decreased the Indian death rate from 22.33 per 1,000 in 1920 to 13.24 in 1935.

Adopting Civilization.

Of the various Indian tribes remaining there are 371 speaking 58 different languages. But of all these tribes there are only twenty where the majority live in tepees, wickiups or hogans. Most of them prefer regular houses "with all modern conveniences." The few tribes that prefer the old traditions and will not follow the younger generations are living on reservations in six different States. Arizona has the largest settlement; California and New Mexico come next.

The number of Indians, men and women, who prefer the more comfortable quarters of modern civilization are increasing. The Government's most recent count shows that 44,226 families live in permanent houses that are to all intents and purposes as good or even better than those of the average white American.

Money in Bank.

There are 1,392,370 acres of irrigable Indian land, and of land actually irrigated 366,000 acres. The Federal Government has expended large amounts of money to bring water to these Indian lands, totaling thus far $25,592,436. On land that is reserved to the Indians there is estimated to be 35,000,000,000 board feet of timber, valued at $100,000,000.

Land and cattle and houses and citizenship are not the only Indian possessions. There are vast sums of cash in bank to the credit of Indians. Tribal funds held in trust by the Government on interest at 3 to 5 per cent. amount to $25,000,000; bank deposits of individual Indians now aggregate more than $35,000,000. Besides, the Indians of their own free will invested $25,000,000 in Liberty bonds.

The Indians themselves are asserting their rights in a way familiar to the whites—by organization. In Washington recently nine tribes formed the National Council of American Indians. Its purpose is "the welfare of the Indians, the protection of their property and the advancement among them of the advantages of civilization."

Association with the white man has made the Indian anxious to have more of the "advantages of civilization."

SIOUX SEEKING U. S. FOR $882,000,000

Tribe Demands Pay For All Gold Taken From Black Hills

By Frederick R. Barkley

Washington, Nov. 23—It has cost a good many millions to do it, but Uncle Sam seems to have fully Americanized the old European proverb that "if you scratch a Russian you get a Tartar."

The new version, it appears, is that if you civilize a Sioux you get a lawsuit. It develops from the fact that the once ferocious Western Indian tribe, on whose "civilizing" the Government has spent hundreds of thousands annually for the last seventy years, has just demonstrated its capability of learning by suing the Government for a cool $882,000,000

What The Sioux Want

All the Sioux want, it seems, is the equivalent of all the gold that has been taken out of the Black Hills in the Dakotas. These hills, which are the locale of some of the richest gold mines in America, were once the old Sioux hunting grounds, it is claimed, and were guaranteed to them in perpetuity by a treaty of peace and amity signed in 1868.

The suit has been brought in the United States Court of Claims by a Washington attorney representing the tribe, and is said to be the largest claim ever filed against the Government by any of its citizens. Permission to bring the suit was granted by Congress, as is necessary in such cases.

However, in the view of Indian bureau officials here, it is not likely that Uncle Sam will have to dig into his gold vault in Kentucky to pay the claim. A good many similar suits have been brought by various Indian tribes in the last thirty or forty years, and an Indian bureau compilation shows that even when the aborigines win they get an average of only a fifth of one per cent. of what they sue for. And many of cases are thrown out of court as without merit.

But even if Uncle Sam may have gotten a bit of a shock at the size of this claim, he can figure that it is at least a collateral proof that the millions he has spent on "trying to make white men" out of the Indians has not been entirely wasted. For when a Sioux sues he makes a white man look like a piker.

Started In 1868

These expenditures go clear back to the 1868 treaty, and while the sums spent on "civilizing" in the earlier years are not now easily determined, it is a matter of record that ever since the present budget system was established in 1921 they have run anywhere from $350,000 a year up to half a million.

The item, of course, is a small one in the 600-page budget report, and even a smaller one in a $7,000,000,000 budget. For the first few years of annual budget making and reporting, as established early in the Harding Administration, it got no attention at all.

Finally, however, curious newspaper men began checking up on each new annual budget as it came out to see if the Sioux had been civilized yet. Since the job had been under way for sixty-odd years it seemed that progress should be progressing.

But the annual search merely produced annual discouragement. Every year the same item—"civilizing the Sioux"—appeared in its accustomed place, but every year the expense got steeper.

In 1928, for example, the Coolidge Administration figured it could do the job for $365,000. Congress obliged. The years passed. Hoover was elected to turn his great engineering talents to such grave world problems. But in 1931 the Indian bureau was back claiming it needed $440,000 for the next year's civilizing. And the final year of the Hoover term found the cost another $5,000 higher.

Indians In Liquor Probe Get Drunk

Witnesses In Case Involving Whisky Sale To Redskins, They Go On Spree

Phoenix, Ariz., May 8 (AP)—Ten Indians, among seventy-five brought here from their reservation as Federal Court witnesses, found liquor somewhere, encountered police and wound up in jail.

Disapproves Shorts At Indian Festival

Hopi Woman, Spying Visitor, Says "We Don't Like To Have People Come In Diapers"

Walpi, Ariz., Aug. 26 (AP)—A Hopi Indian woman, watching the parade of visitors at the snake dance last night, spied a white woman wearing shorts.

She commented:

"We don't like to have people come in diapers."

Charged With Killing Indian Medicine Man

Georgia Mechanic Said To Have Fired Pistol Through Camp With No Apparent Provocation

Covington, Ga., July 27 (AP)—A 27-year-old mechanic was charged in a warrant today with the killing of the medicine man of a wandering band of motorized Cherokee Indians.

Sheriff B. L. Johnsen identified the accused as Raymond (Duke) Shaddox.

Chief of Police Bradford Bohanan said witnesses at yesterday's inquest testified Shaddox sent three heavy caliber pistol bullets through the Indian camp with no apparent provocation.

One of the slugs struck the medicine man, George Thompson, while he attempted to pull the Indian children out of danger.

JULY 1971

"...learn some secret of the Wasichu that would help my people somehow....I did not see anything to help my people. I could see that the Wasichus did not care for each other the way our people did before the nation's hoop was broken. They would take everything from each other if they could, and so there were some who had more of everything than they could use, while crowds of people had nothing at all and maybe were starving. They had forgotten that the earth was their mother. This could not be better than the old ways of my people. There was a prisoner's house on an island where the big water came up to the town, and we saw that one day. Men pointed guns at the prisoners and made them move around like animals in a cage. This made me feel very sad, because my people too were penned up in islands, and maybe that was the way the Wasichus were going to treat them."

Black Elk

THIS CALENDAR will be published in 1972 by White Roots of Peace. It will have photos, art work, and additional material. Readers are invited to send in additional dates to be remembered, explanations of events, and suggestions to the people who are undertaking this project for AKWESASNE NOTES:

Doug & Connie Bradway
37 Fort Street
Springfield, Massachusetts

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1805 Indian title to Western Reserve in Ohio extinguished at the cost to the US of about 1¢ per acre. 1827 Constitution formed for Cherokee Republic at New Echota, Georgia. Chief John Ross was elected President and a front was formed against white aggression. **4**	1925 Oglala Sioux made a peace treaty with the United States **5**	1969 Secretary of the Interior Hickel, Governors Reagan (California) and Daxaut (Nevada), without consulting the Paiute Indians, met at Lake Tahoe and agreed to allow engineers to continue draining Pyramid Lake. **6**	**7**	1835 US treaty with Cadde Tribe who ceded all land in Louisiana and agreed to move (at their own expense) beyond United States boundries. 1955 Indian health services transferred from BIA to US Public Health Service. **1**	1676 One of the largest remaining bands of Narragansetts was destroyed in a spruce swamp in northern Rhode Island. More than 170 Indians were captured or killed. Among the dead was the old female sachem, Quaiapen. 1863 Fort Bridger Treaty established original Wind River Reservation including parts of Colorado, Utah, Idaho, Montana and Wyoming for a total of 44,672,000 acres. **2**	1863 Santee Chief, Little Crow, the leader of the Minnesota Sioux uprising, was killed while picking berries by a white settler for a $25 bounty offered by the state for Sioux scalps 1868 Second Treaty of Fort Bridger established the reservation in its present location in west central Wyoming (contains 2,268,008 acres of which approximately 1,888,000 are Indian owned. **3**
1877:Gen. Howard met Chief Joseph & the Nez Perces for a 2 day battle. The Nez Perces escaped losing most of their possessions. This battle is considered the only tactical error in the whole Nez Perces campaign. 1970:Pit River Indians take over Pacific Gas & Elec Co's Pit Dam#6 for 3hrs 1970:50 Menominee Indians picketed Legend Lake Property office protesting further sale of Menominee lands to "outsiders". **11**	1687 Governor LaBarre led French troops in an attack upon the Five Nations (Iroquois Confederacy). He found all crops destroyed and caught only a few stragglers. Senecas fled to join the Cayugas while the French plundered for 10 days. 1775 Continental Congress appointed 3 commissioners to maintain friendship with the Indians. **12**	1787 "Northwest Territory Ordinance" adopted the provisions of the English Royal Proclamation of 1763 as the policy of the United States. 1970 Statement by Commissioner of Indian Affairs, Louis Bruce, that the Bureau would move from a management type office to a service oriented body designed to help Indians in their self-determination. **13**	1675 The new Nipmuck allies of King Philip led by one of their war chiefs named Matoonas, attacked the Massachusetts town of Mendon killing several of the settlers and serving notice on the whites that the uprising had spread. 1812 Little Turtle, chief of the Miami of Indiana, credited with the defeat of General Harmar on the Miami River in a battle in October of 1790, died in Fort Wayne on this date. **14**	1682 First Indian deed to William Penn of Pennsylvania. 1970 Alaska Native Land Claims bill passed the United States Senate. **15**	1640 Cornelius van Thienhoven, secretary of New Netherland departed with a commission from the head men and council of New Netherland with 100 armed men to the Raritanghe, "a nation of savages" who lived where a little stream runs up about 5 leagues behind Staten Island, for the purpose of obtaining satisfaction from the Indians for the hostilities committed by them (killing pigs) on Staten Island **16**	1969 Helio Bucker, Brazil's former top Indian Affairs Minister, disgisted with Brazil's lack of toughness against American Christian missionaries, accused of interfering with Indian customs, suspended the missionaries and all their activities **17**
1675 Sunconeshew, brother of King Philip, and a large party of warriors ambushed a large segment of Major Savage's force by the Taunton River. However, during the skirmish, Sunconeshew was killed. **18**	1675 The settlers moved into a swamp in Cohasset County where King Philip lay. After a 10 day seige King Philip and all his people managed to get past the patrols and headed for the vast wilderness of the Nipmuck country in central Massachusetts. 1881 Sitting Bull and his followers surrendered at Ft. Buford, Montana. He was held prisoner at Ft. Randall for 2 years. **19**	1776 Chief Dragging Canoe, Cherokee, led 700 warriors in an attack on Eaton's Station, Tennessee. The attack failed but brought about war on outlying settlements. 1890 Kiowa people forbidden to perform the Sun Dance on the Washita River. **20**	1814 Black Hawk's warriors trapped a unit of US reinforcements trying to get to Prairie du Chien at the mouth of the Wisconsin River and in an engagement killed or wounded 34 Americans, set 1 of their ships afire & forced the detachment to flee back down the Mississippi River. **21**	1788 Fort Stanwix Indian Treaty 1790 Act providing for federal licenses for all trade with Indians and punishment for crimes committed in Indian lands. **22**	**23**	1865 Country claimed by Washoes taken by settlers without purchase. **24**
1865 Sioux, Cheyenne and Arapaho defeat army units at Upper Platte Bridge **25**	1781 2nd Treaty of Long Island: forced upon the Cherokee by American Revolutionaries. It forced the Cherokee to surrender more territory to the US. 1969 Some Indians from Cornwall Island (Akwesasne Mohawks) ransacked customs office and officials at Akwesasne. **26**	1676 Nipmuck chief, Sagamore John & 180 of his people marched into Boston with their brave war leader Matoonas & his son securely tied with rope. The colonists bound Matoonas to a tree on Boston Common & let Sagamore John shoot his war chief dead. 1813 Creek Indian War in Alabama begins. **27**	1882 Land occupied by the White River Utes declared public land. **28**	**29**	1819 Kickapoos cede to the United States all land south east of the Wabash River **30**	1763:Capt. Dalyell marched a force of 247 out of Ft. Detroit in an attempt to surprise Pontiac. It failed & the British were forced to retreat. Dalyell & 19 of his men were killed, 34 were wounded. 1779:Gen. Sullivan starts invasion of Iroquois Country. 1882:Act passed provided abandoned military posts be turned over to the Dept of the Interior for Indian schools. **31**

LATIN AMERICA

June 1, 1971 Los Angeles Times

Brazil Indians Periled by Settlers

Expert Says Nation Must Protect Them From Invasion of Land by White Men

BY LEONARD GREENWOOD
Times Staff Writer

PORTO VELHO, Brazil —Brazil should arm its Indians and teach them to shoot to defend themselves, their families and their land, says one of the country's top Indian experts, Francisco Meirelles.

Meirelles, 63, said that as Brazil develops its vast interior it has a responsibility to protect its Indians from encroaching settlers, ranchers and miners, and from white man's diseases, often deadly to Indians.

A New Life

"The opening up of Brazil's interior is inevitable," said Meirelles. "We have to realize what this means to the Indians. The life they have known is going to disappear. We can set up reserves, but eventually they are going to be drawn into the Western life.

"Our responsibility is to see they make the transition with as little shock and misery as possible."

Meirelles has devoted 36 years of his life to study and protection of Indians and he is widely respected here and abroad. He is head of the regional office here of the National Indian Foundation. Not long ago, President Emilio Garrastazu Medici sought him out to discuss development of the interior and the effect it would have on Indians.

"Everybody is talking about the Indian problem," he said. "But if we are honest and sincere in our dealings with them, there is no problem. It's simply a matter of justice.

"Basically, the trouble is land. We have to guarantee that they will always have their land. As time goes on, more and more of the young ones will want to leave the old life. But it has to be their choice, and we have to prepare them for the change."

Meirelles said all the high officials with whom he has talked have committed themselves on the Indian land rights. In recent years, he added, the army has given support to the Indian Foundation when it has asked for it.

"But Brazil is a vast country and the Indian Foundation has only a few men. We can't be everywhere at once, and as people move into the interior, there are going to be clashes. We should arm the Indians and teach them to shoot so they can defend themselves, their families and their land."

Under Pressure

Meirelles said that here, as in other countries, the government is under pressure from powerful commercial, industrial and agricultural enterprises and the interests of these groups sometimes clash with those of the Indians.

"Every Brazilian is going to have to help to put pressure on the government to protect the Indians."

Meirelles was reminded that Brazil at present is ruled by a military regime which has suspended individual guarantees.

"We have to face this problem with courage," he said, "and the press has a duty to lead the people."

Meirelles said it was estimated there were 3 million Indians in Brazil when the first Portuguese explorer, Pedro Alvares Cabral, arrived in 1500. Today, he said, there are 80,000 to 100,000.

Legends of Treks

"For centuries, the Indian has fled further into the interior. You can find out how far by listening to their legends. The Tapirapes, for instance (who live in Mato Grosso, more than 1,000 miles from the coast) still tell of a great salty lake where no warrior could reach the far shore. This must be the Atlantic."

Indians are an explosive subject in Brazil. A few years ago, the then Minister of the Interior, Army Gen. Alfonso de Albuquerque Lima, announced that a widespread inquiry has shown that thousands of Indians had been killed in a period of 20 years and their lands stolen. He said the government knew who was guilty and they would be brought to trial. So would some officials of the Indian Protection Service, the predecessor of the Indian Foundation.

More than a third of the employes of the Protection Service were fired, and it was changed to the Indian Foundation.

Gave Out Guns

But there still have been none of the trials Albuquerque Lima promised and inquiries to the Ministry of Internal Affairs and the Ministry of Justice have produced no information on the status of judicial proceedings.

PRE-AZTEC STONE FACE

Guatemalan Indians

THE SUN, BALTIMORE

By ARNOLD R. ISAACS
Sun Staff Correspondent

Santiago de Atitlan, Guatemala—There are two Guatemalas. One is in the bustling prosperity of the capital and the other principal cities. The other can be found in this village, huddled at the base of the 10,246-foot peak of the volcano Toliman on the shores of Lake Atitlan.

The lake is only a two-hour drive from Guatemala City over hair-raising but spectacularly beautiful mountain roads.

At first, the steep, forested slopes in the mountains seem to be only thinly inhabited. But gradually, a traveler notices that there are always people on the roads. Some carry clumsy farming tools; others carry huge loads on their backs to sell at some village market.

Every available bit of land is cultivated. Terraces are carved out of the most impossible slopes to raise a few more rows of corn, wheat or beans.

In fact, despite its wild appearance, the highland region is the home of the Indians who make up more than half of Guatemala's 5 million people.

The language in the cities is Spanish. In the mountains, Spanish is spoken only by a few.

In Santiago, for example, even though the village lies near a principal highway and tourists visiting the lake often pass through the village, most of the people understand only Tzutujil, one of the Maya-Quiche dialects.

Most of Santiago consists of stone-and-thatch huts, built inside remarkable walls of loose stones piled on one another with no mortar or cement.

The village appears to contain at most 2,000 or 3,000 people. In fact, it has more than 10,000. Most live on the corn, beans and vegetables they raise on small plots farther up the slopes. They may sell whatever is left over in the village market, and the colorful cloth woven here as in most Guatemalan mountain villages is also sold. But the cash incomes of most of the families of Santiago are tiny.

Per capita yearly income for all Guatemala is estimated at $330. But is has been calculated that the figure for the rural Indians, such as those in Santiago, is closer to $50.

Some of the villagers leave to work for a few months each year on the cotton and coffee plantations on the Pacific coastal plain or on the lower mountain slopes.

There are not many plantations at the higher altitudes, although there is a coffee "finca" across the lake from Santiago. Workers on that plantation are said to receive a wage of 50 cents a day plus a few pounds of beans and corn a week for their families.

— *Physician To The Mayans* —

By PATRICIA McCORMACK

NEW YORK (UPI) — Dr. Carroll Behrhorst runs a hospital that charges 50 cents a day.

The secret to the low-cost hospital in Chimaltenango, Guatemala, is that the family moves in with the patient and helps. Patients bring their own blankets and sleep on the hospital bed. The family sleeps on the floor — on mats brought from their mud hut homes.

Dr. Behrhorst, a native of Gerard, Kan., and graduate of the Washington University School of Medicine in St. Louis, said in an interview that some of the technique he's pioneering in Guatemala can be put to work in American hospitals, reducing costs 50 per cent.

THE BLOND doctor's brand of medicine extends to 50 Indian villages and more than 200,000 persons. Already being hailed as a second Dr. Albert Schweitzer, Dr. Behrhorst has been helping the Indians for 11 years.

His goal: cut the preventable deaths, especially among infants and children. Fifty per cent of the Indian babies die before the age of five. Diarrhea and pneumonia are the biggest killers.

He has trained more than 50 village leaders in the basics of medical practice. The University of Kentucky Community Medicine Division recently studied the quality of medicine administered by the laymen.

"THEY FOUND," Dr. Behrhorst said, "that 91 per cent of the patients were treated adequately. The medical assistants so far have treated 22,000 persons who otherwise would have been denied treatment."

"Our medicine is good medicine," he said. "In the clinic we charge according to ability to pay. Frequently this is a dime or a quarter.

"The Indians would be poor subjects for relief or free care. They feel that if it's free, it can't be any good."

THE INDIANS trace their roots back 5,000 years. Dr. Behrhorst has found them a proud people who rank dignity and high self esteem above everything else.

"In the United States, we have lost sight of such a goal and we compensate for the pursuit of that by accumulating things, making the acquisition of possessions an end in itself. The Indian has a message for us."

The Indian lifestyle and patterns of disease are being studied by medical students from Columbia University's College of Physicians and Surgeons. For these people, backward as they are, have no mental illness, no diabetes, and virtually no cancer.

THEY SMOKE very little but they do a lot of ritualistic drinking weekends. However, there is no alcoholism as seen in the United States. "Their self esteem is high and they don't need a crutch in their drinking to shore up sagging confidence," Dr. Behrhorst said.

"It is not unusual for them to drink two quarts of alcohol over a weekend. They fall over in the street and sleep it off and don't get violent, as some drinkers do in more complicated societies."

Dr. Behrhorst said high blood pressure and degenerative heart diseases are rare. What he finds puzzling about this is that the Indians tend to be overweight by American standards — a factor linked by some doctors as a contributory cause of the two conditions.

THERE IS arthritis because infectious rheumatism hasn't been controlled. And malnutrition. Until Dr. Behrhorst came on the scene, the diet consisted mainly of corn. The lack of protein helped to contribute to the malnutrition.

As part of his medical program, he also has taught Indians how to grow more diversified crops. For protein the village families now keep chickens.

Dr. Behrhorst said the family lifestyle apparently is ideal. "There seem to be no problems," he said.

ONCE A YOUNG man and young woman make a deal to live together, they are considered married, whether they went through a marriage ceremony or not. This family lifestyle calls for a division of labor. The man is in charge of crops and the animals, woman's responsibility is confined to the home and children.

Family planning is another part of Dr. Behrhorst's program. He currently is using intra-uterine devices (the loop), the pill and a contraceptive shot that lasts six months.

"Abortion is not accepted," he said. "These people are dedicated to living things from the corn patch to the sunflower to the fetus. They don't destroy living things."

BEFORE HE went to Guatemala, Dr. Behrhorst practiced in Winfield, Kan. On a visit to Guatemala he was dismayed that the Indians, an estimated 400,000 actually, had very little access to medical care. He chose to be the physician to the Chakchikel-Mayas because — in his own words — "They had no doctor and I believe this is what God wants me to do."

His success is documented in "Physician To The Mayas" (Fortress Press, Philadelphia, Pa.). Author Edwin Barton.

To Hell With Good Intentions

WORLD COUNCIL OF CHURCHES
DECLARATION OF BARBADOS
FOR THE LIBERATION OF THE INDIANS

(A Group of anthropologists met in Barbados in January, 1971, and issued a formal statement, excerpts of which appear here)

The Indians of America remain dominated by a colonial situation which originated with the conquest and which persists today within many Latin American nations. The result of this colonial structure is that lands occupied by Indians are judged to be free and unoccupied territory open to conquest and colonization. Colonial domination of the aboriginal groups, however, is only a reflection of the more generalized system of the Latin American states' external dependance upon the imperialist metropolitan powers. . . placing them in the dual role of the exploited and the exploiters, and this in turn projects not only a false image of Indian society and its historical development but also a distorted vision of what constitutes the present national society.

We have seen that this situation manifests itself in repeated acts of aggression directed at the aboriginal groups and cultures. There occur both active interventions to "protect" the Indian society, as well as massacres and forced migrations from the homelands. These acts and policies are not unknown to the armed forces and other governmental agencies in several countries. Even the official "Indian policies" of the Latin American states are explicitly directed towards the destruction of aborigianl culture. .

As a consequence, we feel the several States, the religious mssions and social scientists, primarily anthropologists, must assume the unavoidable responsibilities for immediate action to halt this aggression and contribute significantly to the process of Indian liberation.

THE RESPONSIBILITY OF THE STATE

Irrelevant are those Indian policy proposals that do not seek a radical break with the existing social situation. . . and the creation of a truly multi-ethnic state in which each ethnic group possesses the right to self-determination and the free selection of available social and cultural alternatives.

This failure implicates the State in direct responsibility for and connivance with the many crimes of genocide and ethnocide that we have been able to verify. These crimes tend to be repeated and responsibility must rest with the State which remains reluctant to take the following essential measures:

1. Guaranteeing to all the Indian population. . . the right to be and to remain themselves, living according to their own customs and moral order, free to develop their own culture.

2. Recognition that Indian groups possess rights prior to those of other national constituencies. The State must recognize and guarantee each Indian's society's territory in land, leagalising it as perpetual, inalienable, collective property, sufficiently extensive to provide for population growth.

3. Sanctioning of Indian groups' rights to organize and to govern in accordance with their own traditions. Such a policy would not exclude members of an Indian society from exercising full citizenship but would in turn exempt them from compliance with those obligations that jeopardize their cultural integrity.

4. Extending to Indian society the same economic, social, educational, and health assistance that the rest of the national population receives. . . (and) must impede their further exploitation by other sectors of the national society, including the official agents of their protection.

RESPONSIBILITY OF THE RELIGIOUS MISSIONS

Evangelization, the work of the religious missions in Latin America, also reflects and complements the reigning colonial situation with the values of which it is imbued. The missionary presence has always implied the imposition of criteria and patterns of thought alien to the colonized Indian societies. A religious pretext has too often justified the economic and human exploitation of the aboriginal population.

As a result, we conclude that the suspension of all missionary activity is the most appropriate policy on behalf of both Indian society as well as the moral integrity of the churches involved. Until this objective can be accomplished, the missions must support and contribute to Indian liberation in the following manner:

1. Assume a position of true respect for Indian culture ending the long and shameful history of despotism and intolerance characteristic of missionary work, which rarely manifests sensitivity to aboriginal religious sentiments and values.

2. Halt the theft of Indian property by religious missionaries who appropriate labor, land, and natural resources as their own, and the indifference in the face of Indian expropriation by third parties. . .

3. Stop the competition among religious groups and confessions for Indian souls, a common occurrence leading to the buying and selling of believers and internal strife provoked by conflicting religious loyalties.

4. Suppress the secular practice of removing Indian children from their families for long periods in boarding schools where they are imbued with values not their own, converting them into marginal individuals, incapable of living either in the national society or their own native community.

5. Break with the pseudo-moralist isolation which imposes a false puritanical ethic, incapacitating the Indian for coping with the national society — an ethic which the church has been unable to impose on that same national society.

6. End the criminal practice of serving as intermediaries for the exploitation of Indian labor.

To the degree that the religious missions do not assume these minimal obligations, they too must be held responsible by default for crimes of ethnocide and connivance with genocide.

THE RESPONSIBILITY OF ANTHROPOLOGY

Anthropology took form within and became an instrument of colonial domination, openly or surreptitiously. It has often rationalized and justified in scientific language the domination of some people by others. The discipline has continued to supply information and methods of action useful for maintaining, reaffirming, and disguising societal relations of a colonial nature.

A false awareness of this situation has led many anthropologists to adopt equivocal positions. These might be classed in the following types: *scientism* (which claims oqjectivity and avoids political responsibility), *hypocrisy* (which skillfully avoids any commitment in a concrete situation) and *opportunism* (recognizing the present painful situation but always making proposals within "the system" which only reaffirms and continues the system.

The anthropology now required in Latin America is not that which relates to Indians as objects of study, but rather that which perceives the colonial situation and commits itself to the struggle for liberation. In this context, we see anthropology providing

THE INDIAN AS AN AGENT OF HIS OWN DESTINY

That Indians organize and lead their own liberation movements is essential, or it ceases to be liberating. When non-Indians pretend to represent Indians, even on occasion, assuming the leadership of the latter's groups, a new colonial situation is established. on the one hand, the colonised peoples those data and interpretations both about themselves and their colonisers useful for their own fight for freedom, and on the other hand, a redefinition of the distorted image of Indian communities extant in the national society, thereby unmasking its colonial nature with its supportive ideology...

We wish to reaffirm here the right of Indian populations to experiment with and adopt their own self-governing, development, and defense programs .

Miguel Alberto Bartolome
Guillermo Bonfil Batalla
Victor Daniel Bonilla
Gonzalo Castillo Cardenas
Miguel Chase Sardi
Georg Grunberg *Darcu Ribeiro*
Nelly Arvelo deJiminez *Scott S. Robinson*
Esteban Emilio Mosonyi *Stefano Varese*

MISSIONS

WALKING IN DARKNESS
by Bill Belton

The role of Christian missionaries in the development of European empires abroad is a familiar story to students of history. The degree of their success in converting the inhabitants of "discovered" countries to a belief in the white man's god was marked conversely by the subjugation, enslavement, exploitation and destruction of the objects of the missionary's evangelism. Michner's *Hawaii* is probably the most recent if not the most popular reiteration of this theme. But it is an old axiom of political scientists, developed by long studies of this period, that states, "First the missionary, then the merchant, then the soldier."

If one could put aside the genocidal consequences of his work, it would be possible to commiserate with this man of God, for his heart was pure and his purpose singular: to bring the heathen to worship God, his God.

Still, he was not entirely unaware of the degree to which he was being used by those who sought to exploit the new lands. He walked a tight-rope between concern for his converts and the support of his sponsors. But he was bound to fall. Even if his vision of the interests of the natives had been clearer, he could never have balanced it against the aggressiveness of the Europeans. Many of the early missionaries lived to witness the ultimate catastrophies which befel the people of the lands to which they brought the religion of Salvation.

The zeal which drove the missionary blinded him to the fact that the native's whole pattern of life was a practical synthesis drawn from all the component parts of his environment and refined through centuries of experience so that his existence was in healthy harmony with nature prior to the invasion of his land. But harmony with nature was alien to the Christian. His frame of reference was European society. Anything foreign to it was considered sinful. The culture of Europe was packaged together with the religious dogmas which were carried with the Bible into the new lands, and with religious fervor, the missionary set out to destroy the "heathen" ways.

Moving among the people of the discovered countries, the missionaries wooed them away from their time-evolved and time-tested cultural and moral patterns. Sometomes the spiritual and governmental leaders were enticed to join their faith. More often, the missionaries drew the people away from their kinds, chiefs, and sachems who refused to pervert their own codes of conduct or to surrender their leadership to the white man and his ideology.

Once the existing organization of their society was interrupted and disorganized, and the people disunited, the original inhabitants of the colonial lands were made easy prey for the European invaders.

A reiteration of the accounts of the theft of colonial lands and the decimation of the cultures of the original inhabitants of Africa and the islands of the Pacific are beyond the scope of this article — we would rather draw attention to the victimization of the American Indian and specifically to some examples in New England in the 17th and 18th centuries.

The missionaries in the northern colonies sent lengthy accounts of their work back to their sponsors among the home churches, the wealthy merchant traders, and the members of the Royal Family in England. In these reports one finds the strong moral and religious appeals to help these poor "and wretched savages" out of darkness. (In fact, even the seal of the Massachusetts Bay Colony still today bears the image of an Indian with a label coming from his mouth crying, "Come over and help us.")

Never left unsaid however, was the more pragmatic reason that would loosen the purse strings of the report's recipients: the establishment of Christian Indian communities as part of a pacification program to mitigate hostilities against the encroaching white colonists.

The most famous New England missionary of the 17th century was John Eliot. His devotion to the Indians was beyond question. Among other achievements, he established schools and even succeeded in sending some Indians to Harvard. He performed the monumental task of translating the Bible into the Algonquin tongue.

The real significance of his mission, however, was that he established a chain of eight or more settlements of "Praying Indians" which served as a buffer zone between the expanding Puritan colonies and the angry Indian inhabitants of a rapidly contracting territory.

The Puritans eventually forced a war upon the Nipmucks, the Narragansetts, and the Wampanoags (the King Philip War 1676-6) and killed and enslaved both Christian and non-Christian men, women, and children. Eliot witnessed that war and the subsequent decimation of the people he had sought "to bring out of darkness." Today, not a person lives who can read the Algonquin Bible that Eliot printed.

Another interesting example of the colonizing of Christian Indians in New England can be gleaned from the reading of an account written in 1753 by a minister named Samuel Hopkins. It is entitled "Historic Memoirs Relating to the Housatonic Indians" and it is the account of the establishment of Stockbridge, Massachusetts, as an Indian settlement by a Reverend Sargeant. He succeeded in bringing the Indians to trade their control of a large land area and settle permanently in that interval in about 1736.

The primary purpose of that venture was revealed by another missionary, Eleazar Wheelock (the founder of Dartmouth College) in 1762:

"And there is good reason to think that if one half which has been and for so many years past, expended in building forts, manning and supporting them, had been prudently laid out in supporting faithful missionaries, and schoolmasters among them, the instructed and civilized party would have been a far better defense than all our expensive fortresses, and prevented the laying waste of many towns and villages. Witness the consequence of sending Mr. Sargeant to Stockbridge, which was in the very road by which they most usually came upon our people, and by which there has never been one attack upon us since his going there; and this notwithstanding, there has been, by all accounts, less appearance of the saving effects of the gospel there than in any other place...."

Was it not the missionary rather than the Indian who "walked in darkness"? Was it naivete on the part of the Christian scholar that caused him not to bring the "light of God" but the darkness of subjugation to the first Americans?

The civilization that sponsored these missionaries included poverty and starvation and debtors prisons and wars of ferocity and devastation unknown to the pre-colonial "wretched savages" of America.

39th INTERNATIONAL CONGRESS OF AMERICANISTS, LIMA, PERU (AUGUST, 1970)

MOTION ON ETHNOCIDE

Considering :
1. That for four centuries the price of the extension of western civilization has been the destruction of other civilizations and the absorption of the ruins.

2. That this process continues today through the extermination of Indians and forced assimilation.

3. That due to potential or declared resistance to this process any policy which aims at forced integration of civilizations different from ours does nothing but perpetuate the ethnocide through conquest.

4. That ethnocide reproduces between dominant classes, acting under foreign influences, and dominated autochthonous classes the type of exploitation forced upon the so-called underdeveloped countries by the dominant ideologies.

Declares:
1. That all communities submitting directly or indirectly to the dominant power, threatened with physical extinction or cultural destruction, are oppressed people.

2. Support for the movements of national liberation of oppressed people and support for the outside efforts aimed at international recognition of their political expression.

3. The necessity that in the case of ethnic minorities, indispensable measures to be taken for preventing the ethnocide and the genocide which are perpetrated against them.

And recommends the following measures:
1. To promulgate the right of communities to a right of international recognition.

2. To give an effective medical protective which would focus attention on prevention and treatment of diseases introduced by our civilization.

3. In the event of communities whose ecological balance has not been destroyed, to recognize the territory of this community as their property; in the opposite case, to offer new possibilities for activities compatible with respect for their cultural identity, to organize the salvage of communities which are in this situation without disregarding their land rights.

4. To maintain, to protect, and to increase the existing reservations and to allocate new territories to the native communities deprived of or short of land.

5. In countries made up of native sectors or groups to recognize along with official language already in use native languages spoken by large segments of the population.

INDIAN WOMEN

By Mary Daniels

Chicago Tribune, May 30, 1971

● SAY "AMERICAN INDIAN woman" to most white Americans and they'll dredge up from their store of schoolbook stereotypes and old movie cliches a free-association of a burdened drudge plodding 10 paces behind her brave on horseback.

There is some doubt today as to whether that image tells the true story about the past. Certainly it relates in no way to today when, at the very least, she walks alongside.

Historically, "what you get in Indian culture as a whole is a beautiful blending of male and female roles," says Father Peter J. Powell, part-Indian and director of St. Augustine's Center, a social agency which serves the estimated 17,000 American Indians in Chicago.

"Woman's role was really complementary to man's," he says. "The combined male and female role in life and the sacred ceremonies was what brought life to the village.

"Her role was the source of life, not only for the tribe but for all creation." In fact, "the whole idea of equality for women was an Iroquois idea. Chiefs weren't elected without election by the clan mothers."

Why then the picture that has been handed down to us? "Unfortunately most anthropologists were men," he says.

● IN MANY TRIBES, especially those of the plains, land was held and ancestry traced in her name. There were Indian women chiefs, who ruled when the men were off on expedition and sometimes even when they were not. Before male chiefs went into council they knew darn well what the feelings of their womenfolk were on a subject. And if things really got tacky for the Indian woman, she could get a divorce, accomplished simply by hanging the moccasins and other belongings of the male outside the tepee, which was the property of the lady of the house.

"The values that Indians respect are the very basic values of concern for one's tribe and one's family before oneself. Since these are much quieter values, whites miss the fact that these are basic qualities of leadership in the Indians," Father Powell says.

● CASTING ABOUT FOR WOMEN who were active contributors to their community, I was given the name of a particular person and when I inquired what she had done, the answer by her friend was a sharp: "What do you mean, what has she done? She's survived. She's lived."

When asking for the names of women leaders at one of the Indian organizations, the brusque retort was: "It's hard to define that. No one is thought of as more important than the next person. Every person who walks in this building is important and can be involved here."

Played down tho it may be as an attention getting value, leadership is undeniably a quality to be found in American Indian women today both nationally and locally, altho certainly the modern Indian woman is no stereotyped fist-raising militant. She has many faces.

She may be a housewife in Uptown who, if she isn't marching to meetings, listens and knows what is going on and is active in her concern.

She may once have been "absorbed by the white community for years," as was Gail Thorpe, daughter of the famous athlete Jim, who only lately has felt she wants to get more involved with Indian people's problems, inspired perhaps by her sister Grace, who is organizing the first Indian university in Davis, Cal.

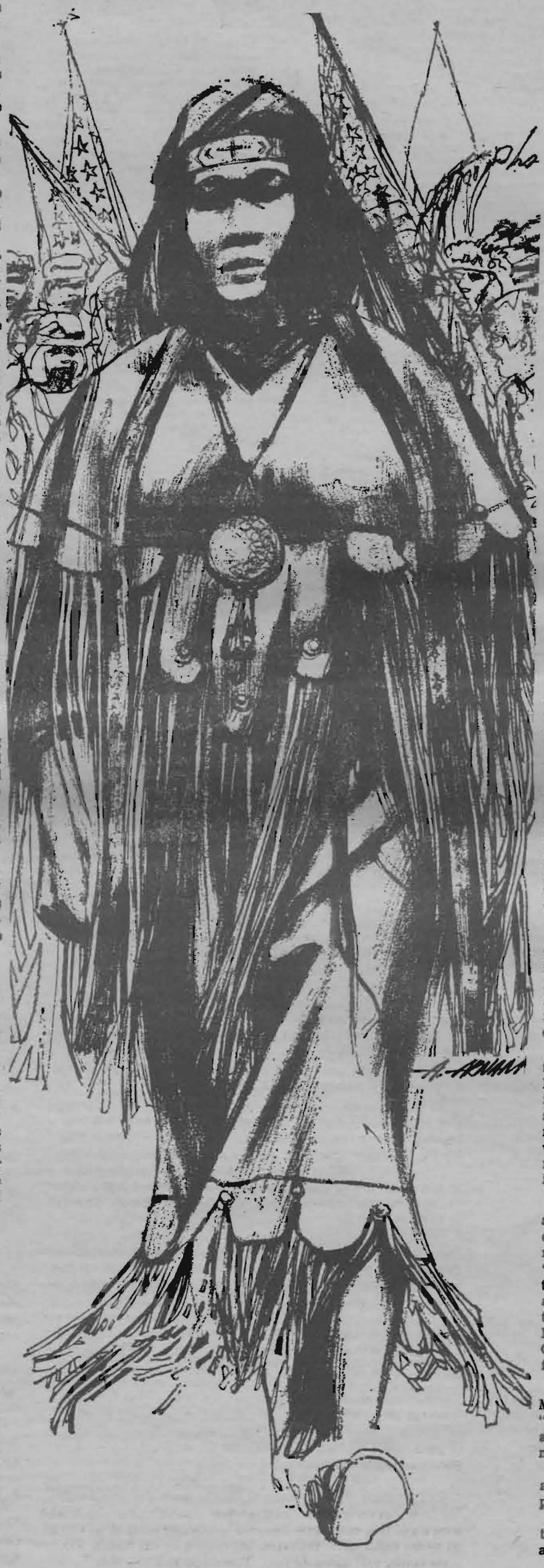
She may be Establishment, having quietly contributed for years, as have Marie La Frinierre, a teacher, and Ethel Waler, a nurse. They are president and past president respectively of Indian Council Fire, an organization [called "of the elite" by the more militant] which gives an annual achievement award to an outstanding Indian Citizen.

She may be anti-Establishment, such as Betty Jack, who "took over" last May 11 and is holding down with a live-in in a dilapidated building at 4907 N. Broadway that Indians are calling "the little Alcatraz of Chicago." Betty believes militancy is the best way; last year, together with her brother Mike Chosa of the Chicago Indian Village, she helped get her people, the Chippewas, less beer bribes and higher wages for picking wild rice up north, she says.

Indian women as a whole are very organic about themselves as women. They seem to accept, even enjoy, their supportive role and don't question it. But neither does it ever occur to them that being female should get in the way of doing whatever they have to do to survive and help their people survive.

"Reservation life destroyed the male role. The female role just remained intact," is the way another observer explains what has happened among the Indians—then he adds, "but the male is quickly regaining his role."

● INDIAN WOMEN ARE GENERALLY excellent mothers. "We stress family," says Charlene Cooper, a beauty shop operator and one of the few Indians to own her own business. A Wisconsin Oneida, she says: "We don't feel children are a burden, but gifts from God. Indians exalt their children." She has raised two girls who attend school in Georgia and is involved with the Upward Bound program at Barat College, "trying to recruit Indian girls to go to Barat."



Susan Kelly Power, daughter of Josephine Kelly, a chairman of the Standing Rock Sioux, was arrested at a sit-in at the Bureau of Indian Affairs [BIA] here last April, but isn't more active right now, "because I want to sit and enjoy my family."

Another woman plans her activist activities around the school schedule of a granddaughter she is raising because her daughter is an unwed mother the hospital caseworkers thought too young for the responsibility. "Indian people don't believe in giving away people like dogs," said the grandmother as she bundled the baby home.

"Alcoholism breaks up a lot of marriages," says an Indian woman who is a caseworker at the BIA and who raised four boys on her own with the help of a lot of love and a lot of night school. "The men are out of work 50 per cent of the time."

There are a lot of single parent families in the Indian community, tho the same caseworker says, "We don't have any more problems than the Southern white, the Italians or the Polish."

But there is a notable lack of resentment toward the male.

Carol Warrington, who started the tepee live-in at Wrigley Field last May after she was evicted from her living quarters, says: "We don't know how to solve our problems so we fight with ourselves. That's why I'm divorced."

Altho she has taken her children out of school, she feels it's for their own good since "they're being brainwashed. The schools still teach that Indians were savages. Indians are probably closer to God than other people."

She is trying to find funding for an Urban Indian boarding school, "away from the ghettos," which will be taught and administered by Indians.

She was hauled into jail at the Wrigley Field live-in and says: "If I have to go again, I will."

Angel Earth, a Winnebago from Nebraska who cooks in the kitchen and serves the free soup line at the American Indian Center, says: "My husband was a drinking man. He took my children away from me, took my children to Nebraska."

Now her children have grown and come back to her. And she feels the men who come into the center for a free meal "look upon me as a mother or a girl friend." Sometimes she's there from 8 a. m. to 10 or 11 at night. "Some of these guys depend on this one meal a day," she explains. She "marches and protests" for whatever Indian cause comes along. Currently she's getting ready to go to a sit-in on Flowers Island [in the Missouri River between Iowa and Nebraska] which Angel says "they're trying to condemn so they can make it a big summer resort."

Rose Bobidash, divorce pending, her children grown, is secretary of the All-Indian Tree Service of the Chicago Indian Village, a program designed to train Indian men in forestry and landscaping. Rose, a Chippewa, says: "The Indian woman is separate and distinct, independent and self-contained. I don't think even the woman of old was submissive to where the Indian man dictated to her. She had a supportive and advisory voice in council meetings. You don't see that in history books."

Ann Marr, a young laboratory technician in a clinic on the University of Illinois Circle Campus, previously a senior technician in pediatric hematology at Johns Hopkins for five years, says: "I came here a year and a half ago and became involved. I don't know how I became involved, but I feel it's a survival." She has three children, takes them to meetings when she can.

"My children dance," she says, "and I try in our home to give them Indian traditions. I think Alcatraz triggered a lot of things. I think a lot of younger people are thinking in the old ways." She says: "Traditional women don't speak out. I'm from the Iroquois League and they're matriarchal. I can do things as well as men or other women. But if I were in a position where I had to show respect to the culture, I would step back. I'm very interested in preserving culture."

Minnie Bacon, a tall, slim 21-year-old Assiniboine Sioux, separated from her spouse, spent from Aug. 26 to Nov. 15 of last year demonstrating on "Mount Crazy Horse," a monument which is being built next to Mount Rushmore. "In 1868 the white man signed a treaty which guaranteed the Sioux people would always have the Black Hills, which are sacred to them. When gold was discovered in the Hills, they took them away and never paid for them," says Minnie. She thinks she and 60 other people, including Chippewas, and other support groups, even a delegation from Alcatraz, "accomplished a lot of things last summer.

Born in Montana on the Fort Pack Reservation, Minnie says she remembers her grandparents saying, "When we get our Black Hills money, everything will be all right." She says: "I hope I won't be saying that to my children."

Minnie plans to go back to Rushmore this June, and anywhere else she's needed, "just supporting, just to let people on reservations know other Indians are concerned."

Does she feel she's being very Women's Lib about all this? "The Sioux don't have as many hangups about male and female definition."

COUNCILMEN OF TAOS PUEBLO

photograph by Ted Hetzel

Dolly Bird, whose poetry often appears on the poetry back page of AKWESASNE NOTES is writing a novel with a South Dakota setting. The soliloquoy here is an excerpt from one of the chapters.

I am an old man, and I have done many bad things. But I have learned some truths; for a while I tried to be like the white man for it seemed that the only way to win anything was to fight for it. I did their kind of work and it took me a long time to understand that I didn't want to win because I didn't want to make others lose.

The worst thing I've done, I think, was to stay silent when inside my blood raged with anger. I watched my sons leave the reservation under the government's land allotment policy when my instinct told me we should never separate. We have become a scattered people and are prey for those who are greedy. Greed upsets the natural balance of the earth. There is enough for every man, enough for every animal, enough space for every stone and . . ."

A mosquito buzzed near the old man's face. He watched, and said , "Yes, and enough blood for every mosquito. It is when you begin to rearrange the positions of stones and trees, giving them a strange purpose such as those who would build tall buildings. It is then that Mother Earth becomes sick. For it is a great insult to any mother for one to criticize her children, like saying 'your son Buck has too large a nose – why not let his hair grow long over his face to hide it?' The mother is hurt. So when a man builds a city where a forest used to be, Mother Earth asks, "Why were not my trees beautiful enough for this man that he had to cut them down.'

"Our fathers lived for many centuries without building a single city. For Mother Earth gave us all we need for food and protection. We ate the antelope and lived inside the buffalo skin. We learned never to kill the female of any animal. Father Sun kept us warm. Old Grandmother Moon advised us and was tolerant of our silly ways. And our older Brothers and Sisters in the Wind and Snow teased us to make us strong and to help us to be men.

"But the white men, from what I have seen, are inclined to turn things upside down. They are never satisfied. Even when they build a city they keep tearing it down and building it over and over again. It must be that they are seeking something that can not be found Or maybe they are not looking for anything in particular, just hunting for the sake of the hunt. It must be that it is a game to them. It is a bad thing that they are killing Mother Earth who provides them with the game.

"And I think Mother will die of sadness from so many insults from her own children. She will die before those children can kill her with their silly games. Perhaps it will be a giant volcano or earthquake that will make Mother Earth young again. And then maybe she will have more children.

"But I do know that I can not expect to teach you these truths for truth has no teacher. You will feel it within you. No matter where you are, when you become lonely and want to go home, go to the mountains, the lakes, the oceans, or the forest, and your family will welcome you. You come to know this."

THE TEACHINGS OF TECUMSEH

So live your life that the fear of death can never enter your heart.

Trouble no man about his religion -- respect him in his views, and demand that he respect yours.

Love your life, perfect your life beautify all things in your life.

Bathe every day in cold water, and one sun in seven, enter the sweat lodge.

Seek to make your life long and of service to your people. Prepare a noble death song for the day when you go over the Great Divide.

Always give a word or sign of salute when meeting or passing a friend, or even a stranger, if in a lonely place.

Show respect to all men, but grovel to none.

When you arise in the morning, give thanks for the morning light, for your life and strength. Give thanks for your food and for the joy of living. If you see no reason for giving thanks, the fault lies in yourself.

Touch not the poisonous firewater that makes wise men turn to fools and robs the spirit of its vision.

When your time comes to die, be not like those whose hearts are filled with the fear of death, so when their time comes they weep and pray for a little more time to live their lives over again in a different way. Sing your death song, and die like a hero going home.

A MESSAGE TO THOSE WHO HAVE FORGOTTEN

My children – you must listen to the Creator who made you. Life was not made or given to you for fun and idleness alone. I have given you a land of plenty, a world of sunshine, rain, storms, of warm weather and cold, of wet weather and dry. And you must learn to utilize all to your best advantage, lest you perish. Each season has its purpose – fulfill this purpose, and then each carries time for festival, for rest, and merriment.

When the moon of buds arrives, you will see a great abundance and you will know hope. Plant your corn, work diligently, and the rain and sunshine will nourish it. When your labors are complete, rest and sing your song to the corn. Dance with the corn with great vigor and much beauty. Bath and swim that your music might grow stronger, and eat the food from the sea.

When the moon shows red and warm, take a cool drink from the wishing spring, and rest content beneath the stars. Have a festival with the first berries, then do not waste your time. Gather berries, and wild fruit. When the moon of falling leaves arrives, gather in yourroots, barks and herbs and nuts. Store these away for colder seasons. Prepare your winter quarters that your mothers and grandfathers may be snug and warm. Make your children moccasins and leggins and warm fur jackets that they may frolic in the snow and fetch wood for the fire.

Lest a few do not heed my words, lest some women are overburdened by large families, I will send the southwind back for a few days to please you. In the moon of heavy frosts, when the leaf is dry and brown, I will send the smile of the sun to warm you for a few days so that you might complete your labors and be ready for the moon of darkness, with no fear.

Those who follow my instructions will feel the sun on the snow will taste the sap of the maple, for they are one with the cycle of life

Huge Mackenzie delta beautiful

By BOYCE RICHARDSON
Associate Editor of The Star

The Mackenzie delta is one of the most astonishing parts of Canada. It is one of the world's great deltas — it ranks with the Mississippi, the Ganges, the Mekong — and like these, it is romantic, extraordinary, beautiful, harsh.

From the air it must be one of the strangest sights that one could see on the face of the earth — a wilderness of water and stunted trees, of lakes, ponds, channels, meanders, and bayous by the thousand.

Though a handful of scientists have studied it over the years, it is largely unknown to Canadians (Someone with an MA in geography from McGill asked me the other day: "Where is it?").

"This delta is surely the most confusing country in the world," wrote R. A. J. Phillips, in his book "Canada's North." But it is a country which has been commanded over the years by a small handful of men, mostly Indians and Eskimos, who have lived off the delta, have trapped its teeming muskrat, have come to know its labyrinthine turnings like the back of their own hands.

Bigger than Quebec

The delta covers nearly 5,000 square miles, an area twice as big as Prince Edward Island. The water that moves so sluggishly across its permanently frozen earth drains into this point from 700,000 square miles of land — quite a bit bigger than the province of Quebec.

From the source of the farthest stream draining into the Mackenzie to the mouth in the Beaufort Sea is 2,635 miles. The Mackenzie is one of the 10 longest rivers in the world.

Great streams from the south, like the Finlay, the Peace, the Athabasca, drain into Great Slave Lake, which every year releases one per cent of its volume of water into the Mackenzie, from which point it flows more than 1,000 miles north to the ocean — navigable all the way.

The Great Bear Lake, 12,000 square miles, the biggest in Canada outside the Great Lakes, drains into the Mackenzie. And so does the Liard River, rising in the Yukon, and the Peel River, and countless other smaller streams.

The Mackenzie is one mile wide at Point Separation, where the delta begins and spreads out to 40 miles, the water filling hundreds of channels, thousands of lakes.

The delta is not like deltas in warmer climates, where millions of people gather over the waters. Not many people have chosen to live here. In any case, the land will not support many.

It is said to support now only half as many as 150 years ago. Then Indians of the interior would sally out to the tundra for the caribou when the Eskimos of the coast were seal-fishing; and when the Indians retreated to fish inland during the summer, the Eskimos would come in to the tundra for the caribou.

When the whalers arrived between 1890 and 1910, they upset this delicate balance. They spread disease, and they encouraged cash trapping. (some of their descendants are still living on the delta.)

But by the middle of this century, with 2,000 people living across the delta, (50 per cent Eskimo, 30 per cent white, 20 per cent Indian) the delta was already over-populated in relation to the average income it would yield, and to the employment opportunities it could offer.

In 11 years up to 1960 the 300 trappers took nearly 2,000,000 muskrat out of there — but that earned them only $380 a year each. They took 11,000 mink — for $140 a year each. They fished char, crooked backs, inconnu, loche; they killed Canada geese, Pacific brant, snow geese, baldpates, mallard and pintails.

The small settlements around the delta — many of the smaller have closed down — places such as Aklavik and (just south of the delta) Fort Macpherson, have become urban places, concentrating on providing those services that modern people expect. hospitals and health care, schools and education, law and order, warm houses, electricity, running water and sewage systems.

The delta takes its impulse now from Inuvik, the government town, the white man's town, the seismographers' town, the geophysicists' headquarters. The other communities have a precariously viable existence. They do not have traffic jams, or pollution. They have fresh air and space, and quiet. But few jobs.

The native life is gone or going. When they built Inuvik, the native trappers came in from the delta, abandoned their cabins, came to work on construction, and stayed.

They live in the five-twelves now — small houses, 512 square feet — houses full of children, and not much money.

William Edwards, A Loucheux Indian, has brought up 11 children in his five-twelve. He came to town to work as a laborer 14 years ago.

There was plenty of work then. But as Inuvik is becoming better organized, more and more labor and techniques are imported.

William Edwards has not worked since last October. He says construction companies from Edmonton now do all the work. His wife works, however.

None of his children can speak Loucheux.

No one was asked

Aklavik sits on one of the bends of one of the major channels. They decided to move it because, someone said, it used to flood; because, someone else said, there was no gravel nearby on which to build the needed extensions. They did not ask the people; the government just came and said, "This town will be moved."

They decided to build Inuvik on the other side of the delta, away from the Richardson mountains, where the native trappers earned their keep. They decided to urbanize, acculturate, the native people.

But Aklavik didn't move. Aklavik was full of stubborn cusses, used to the isolation, the hard delta life, the open-air, and quiet. Aklavik just refused to close down. So they began to urbanize Aklavik, too. A new school, a new nursing station, a new Bay store, a new government headquarters, a new RCMP post.

"After the war," says Nels Hvatum, showing me a picture of a group of trappers, "there must have been 100 or so full-time trappers in Aklavik. Now there are not more than half a dozen."

The 'rat camps

They still go out from Aklavik to the 'rat camps as spring approaches. The RCMP marks every camp on their delta map with a little pin. Fifty-one pins this year. Half a dozen full-time trappers, but 51 who go back out to the bush when they have a chance, when the animals are there to be caught.

Further south: Fort Macpherson. In spring you can't get into or out of Fort Macpherson for a few weeks. The airstrip is on the river, the Peel River, at a point below which it joins the Mackenzie. And when the ice is floating loose in the river, the planes can't come. There are no roads. Yet.

"That is the time of year I really love that place," says Wally Firth, who comes from Macpherson, but does not live there now. "When it is cut off completely from the rest of the world."

Wally is a broadcaster by profession. His father is William Firth, who lives in Macpherson still, 77, father of 13 children. William is the son of Big John Firth, who was for 52 years the Hudson's Bay factor in Fort Macpherson.

Big John was a legendary figure in the delta. He sired a large family, they are now to be found all over.

A river was named after him.

"My grandfather worked 52 years for the Bay," says Wally. "My father worked 18 years for them. In those days to be the Bay man was to be the big man in the community. I worked four years for them myself. I got smarter, quicker."

Piet Van Loon is a young man from Vancouver who has been an industrial development officer in Fort Macpherson for three years. Even a place like Macpherson has its industrial development officer these days. He wants to get the people organized to make furniture, practical furniture for use in the delta. A smart, well-designed, hand-made furniture, using the willow of that area, the rawhide leather thongs which they can find plentifully, for sale in the south.

He wants to have the people make clothing, to use their superb skill at beading and at handicraft work, to move into new materials, use perhaps some newly-developed Japanese canvas products, and produce for the southern market clothes that everyone will know come from Fort Macpherson, the busy little town in the Mackenzie delta.

Piet Van Loon has started a newspaper, the Peel River Press. He loves Fort Macpherson.

But can it last?

The Dempster highway runs north from Dawson City, Yukon, across the mountains, and is heading for Fort Macpherson. Already 70 miles of the highway have been built. Next summer 40 miles more will be built. It will be completed by 1974.

From the air the Mackenzie delta is a tapestry of stunted trees dotting a wilderness of winding waterways.

CANADA

Treaty gave Indians $4, Crown 210,000 acres

May 21, 1971

The Ontario Government should re-negotiate a 1905 treaty by which Indian bands in Northern Ontario tnrned over 210,000 square miles to the Crown, James Renwick (NDP, Toronto Riverdale) said yesterday.

Mr. Renwick urged Provincial Secretary John Yaremko to determine what rights the treaty gives Indians in the exploiting of mineral and timber resources in the treaty area, in the province's far north.

He said the Government is guilty of "continued concurrence" in "what can only be described as robbery" by continuing to permit payment of only $4 a year treaty rights to each Indian by the Federal Government.

Winisk area Indians on Hudson Bay didn't understand their rights when they agreed to the establishment of Polar Bear Provincial Park, he told a legislature committee studying the provincial secretary and citizenship department estimates.

Legal counsel should have been retained to represent the Indians, he said, and the establishment of the park should have required an amendment to the treaty.

Lands and Forests Minister Rene Brunelle said area Indians agreed with establishment of the park.

Mr. Renwick said a 1905 treaty ceded 90,000 square miles to the Crown after Provincial and Federal Governments agreed on treaty terms, and an additional 120,000 were ceded to the Crown in 1912.

The treaty gave each Indian $8, he said, with $4 a year guaranteed each Indian for all time.

Forces base to become Indian training centre

MAY 18 1971

of The Globe and Mail
From The Ottawa Bureau

OTTAWA — The Canadian Forces base at Rivers, Man., will be taken over by the Department of Indian Affairs and Northern Development and turned into an industrial and educational training centre for Indians.

A larger base at Gimli, Man., is to be vacated by the Defense Department at the same time—Sept. 1—but plans for its future are not clear.

Rivers has six hangars, 405 housing units and accommodation in single bedrooms for 808 people, as well as recreational equipment, commercial establishments and schools. Rivers is 27 miles north of Brandon.

By 1973, it is expected that 250 Indians will be training on the base, living with their families. Industries will be invited to establish in the hangars.

TORONTO TELEGRAM,

MAY 14 1971

Native claims must be met, group is told

OTTAWA (CP) — Native claims must be satisfactorily dealthwith before any constitutional change occurs in Canada, the joint committee on the constitution was told yesterday.

The federal Government, the Indian-Eskimo Association of Canada said in a brief, has been extraordinary slow to recognize this.

Despite the introduction of two Government bills to establish such a commission—in 1963 and 1965—no commission had been established.

Now the Government is considering changing the constitution, the association said.

ARNOLD HILL

Native leader speaks GAZETTE

MAY 21 1971

Indians, 'slaves to welfare' want powers of decision

CALGARY — (CP) — Concern for the Canadian taxpayer and the welfare of 237,000 Indians are close to the heart of the new president of the National Indian Brotherhood.

George Manuel says the wrong people spend money on the wrong things for the Canadian Indian.

The department of Indian affairs plans to spend $213 million in 1970-71, he says.

Unfair drain

"The taxpayer thinks this money actually gets to the Indian. He is not told that it is all spent at the Ottawa level by the department of Indian affairs, and that Indians themselves have never had a say in the use of these millions."

This annual drain of funds is unfair to taxpayers, he says, and is causing frustration and anger among Indians.

Manuel, from a Shuswap reserve near Kamloops, B.C., wants the money used by the Indians to be allocated through responsible tribal councils.

"Our people have to be involved in planning and deciding. When it comes from the top down, it just doesn't do any good."

As an example, Manuel points to a 94-per-cent school dropout rate among Indian children and to the high welfare rate among Indian parents.

Natives united

"Indians are slaves to the welfare system. They won't get out of the rut until they get the type of programs that provide opportunities for employment and small businesses."

Elected president of the brotherhood last August after working 2½ years with the Indian Association of Alberta, Manuel, 50, envisages a national Indian unity "based on common needs."

The white paper on Indians had the "unintended result" of unifying natives in opposition to the government proposals.

"You have to exert a lot of power if you're going to get any response from the government," says Manuel. "They may not like you, but they'll respect you."

Manuel, whose son Arthur is president of the Native Youth Aliance For Liberation, says: "The younger generation of our people is organizing silently, and things will be different when they take over. It is unfortunate that Indians may have to use militant action to achieve their rights."

THE GLOBE AND MAIL, MAY 14, 1971

OFL urges an independent body to develop Indian communities

Creation of an independent corporation with power to use funds to develop Indian communities and culture was urged yesterday by the 600,000-member Ontario Federation of Labor.

The federation, in a brief to the Ontario Government, said the corporation should have powers similar to a Crown corporation with full autonomy in the control and use of funds it would receive.

Such a board, chosen from qualified people in both the Indian and non-Indian community, should combine a knowledge of "economic planning, community development technique, and the cultural patterns of the Indian people." The new board would receive the budget currently allocated to the Indian Development Branch.

The brief, endorsed by more than 30 community organizations, was presented during a conference with Labor Minister Gordon Carton, Provincial Secretary John Yaremko, whose department is responsible for Indian affairs, and Thomas Wells, Minister of Social and Family Services.

The brief criticized the Ontario Government's policies on human rights issues, particularly on problems faced by Indians and immigrants.

THE GLOBE AND MAIL, JUNE 14, 1971

37

Indian-Eskimo group includes more whites in bid to aid natives

By RUDY PLATIEL

The Indian-Eskimo Association of Canada is shifting to a heavier use of "white power" to help native people, but officials are anxious to explain the change adequately to avoid charges of a white takeover and paternalism.

At an annual meeting held on the weekend at Glendon College, delegates of the 4,000-member Indian-white citizens' organization approved a structural revison that will reduce the ratio of native people on the board of directors and heavily weighed it with white representation.

It is a reversal of the trend over the years toward getting more native participation on the board of directors.

The proposal for the change came from Tony Belcourt, an Alberta Metis and president of the Native Council of Canada.

Mr. Belcourt said that ironically the change is necessary to head off a growing resentment by native people toward the IEA.

The Metis and non-status Indians, as well as status Indians, have developed strong provincial and national organizations with good political grassroots support, and Mr. Belcourt said that native people are beginning to resent it when another organization such as IEA, which has no base in native communities, appears to be speaking for native people.

The IEA grew out of the National Commission on the Indian Canadian, which the Canadian Association for Adult Education set up in 1958 to look at the problems faced by people of Indian ancestry.

When it was incorporated in 1960, there were few native organizations and those that did exist had little real grassroot support. Immediate aims of the IEA were to provide native people with a public platform to put forward their points of view.

At first it was almost an all-white organization and over the years continually worked at bringing in more native members.

The 1960s saw the birth and growth of many strong native political organizations and in 1968 the IEA's role was modified to that of more of a support organization.

However, the IEA continued from time to time to comment publicly on certain issues despite the fact that it was no directly answerable to the grassroots of Canada's native population.

This was creating a resentment among the native people, Mr. Belcourt said, and added: "This cannot continue because there are viable, established native organizations that speak on behalf of native peoples who elect them."

Mr. Belcourt said that IEA should become basically a non-native organization with its objective as simply support of the native organizations which already exist.

The IEA was proposing to reduce the ponderous 54-member board of directors to a board of 22 members and make five of those seats available directly to representatives of the National Indian Brotherhood, the Native Council of Canada and the Inuit Tapirisat of Canada (a native title for a national Eskimo association).

The remainder of the board was to be elected at large and in the past about half the board has been made up of native people.

Two of the 22 seats would be discretionary and not always filled, and Mr. Belcourt said the remaining 15 seats, instead of including native people elected at large, should be filled by influential leaders of business, industry and labor drawn from the ranks of IEA membership or from the 250 organizations and corporations in Canada that support IEA.

The native organizations, through their representation on the IEA board, could tell the IEA what goals they feel should be sought.

"Some say it's going to be too heavy with whites, but we trust you," said Stan Daniels, president of the Alberta Metis Society.

He acknowledged that native people would not have the majority of votes on the board, but it would be better for native people to have 15 sincere non-native representatives of influential organizations and corporations to whom native leaders could go for help and support.

Walter Currie, retiring president of IEA and a non-status Ojibway, who is superintendent of supervision with the Ontario Department of Education, said: "It sounds trite, but it's true that the strength of this organization rests upon the activity and involvement of the people of Canada who belong to this organization and are not of native descent."

Get with the times, Indian tells brothers

By Carol Hogg
[Herald Staff Writer]

Pipelines and native peoples will cross paths increasingly in the future, raising a question about the relationship of the two.

Will Indians and Eskimos go about their traditional activities of hunting, fishing and trapping above, under and around the mammoth links with civilization? Or, will they participate in maintenance and operation of the pipelines, gaining a more affluent way of life?

A man with some ideas on the subject is Arnold Hill— a registered Mohawk Indian who has worked the pipelines for 14 years, and is now a senior welding inspector for TransCanada PipeLines.

The work has been interesting and profitable for him, and he wants other Indians to get in on a good thing.

"I mean, who wants to be sitting there stringing beads in a day and age like this?" he asks.

"There's no use trying to pretend the pipelines aren't there. We've got to tell native people to get with the times. We might as well make the money as anyone else."

Mr. Hill, who now owns his own farm at Middleport, Ont., near the Six-Nations Reserve where he grew up, is in Calgary to discuss pipeline employment for natives with representatives of private industry and the federal government.

He said he is pleased to see this concern to get natives involved in pipeline work, and Indians and Eskimos should take advantage of the situation.

"Business and government are trying to do something for the Indian now that should have been done 100 years ago — getting him off the reserve and into the swim of things.

The main opposition to this comes from "big-mouths who tell our people to get interested in culture and preserve our heritage. Boy, that's all hog-wash as far as I'm concerned.

"We've got to get Indians away from this culture kick and get them interested in making a buck like everybody else."

He admits this will be a tough job. There is a movement among Indians to "get back to nature and the good old times, to pretend white men never came."

Lack of education is another obstacle to native participation in the pipeline industry, Mr. Hill says. It should be corrected by special programs to provide natives with the skills they will require for a particular job.

"For example, if a guy wants to be a welder, you can teach him what a volt means without teaching him a lot of English literature and poetry," he comments.

He also emphasizes the effect one successful man can have in a community. "The younger fellows will look at this guy who has money for a nice car and home, and will figure maybe they can do it, too."

This doesn't always work, though. Back home on his reserve, Mr. Hill says he is classed as "commercial scum" by other Indians. They disapprove of his taking a travelling job which requires him to leave his family.

Productivity projects can ignore Indian rights

Maurice Western
OTTAWA COMMENT

The Prime Minister, in a highly philosophical discourse well studded with historical references, assured a Vancouver audience recently that his Government "does not worship either productivity or growth. It works for people."

At the moment government, at the national or provincial level, has in contemplation two enormous growth projects.

Ottawa, rightly concerned about the environmental threat posed by oil shipments down the West Coast, has been endeavouring to sell the Americans on the advantages of the Mackenzie pipeline route. Meanwhile Robert Bourassa has announced his vast scheme for harnessing the waters pouring into James Bay, vowing between trumpet blasts that he will tolerate no delays, red tape—or apparently consultations with other interested governments.

Without question, these projects will work for some people. In the absence, at the time of writing, of the slightest assurance to the contrary, the Indian people will be ignored and swindled. This will be no new experience for them since government appears altogether devoid of moral sense where they are concerned.

In the Mackenzie, the federal Government, recognizing aboriginal rights, made treaties half a century ago. These anticipated a land settlement which was never made. The Government, being thus shamefully in default, says not a word about Indian rights in the lands of which it hopes to dispose. If prodded, it mouths vacuous words to the general effect that it cannot possibly recognize aboriginal rights.

The Indians naturally are well aware that in Alaska the U.S. Government, whose record in these matters has been notorious (see any history of the subject) is now in process of making generous settlements.

Mr. Bourassa's silence is even more eloquent. His decision has been taken and is not dependent, he explains, on what may or may not happen in the United States. But according to one of his own Ministers, Victor Goldbloom, environmental studies have yet to be undertaken. Various rivers are to be diverted, great dams and reservoirs built. Mr. Goldbloom, who is responsible for the environment, says that the flooding of vast areas could have a bad effect on the natural balance, displacing animal life in the James Bay region.

It happens, however, that this is and always has been a hunting ground of the Crees and other Indians. It was not always a part of Quebec, having been acquired as a result of federal legislation in 1912. For this reason the question of Indian claims in the old Hudson Bay region was a subject of particular interest to the Dorion Commission on the integrity of Quebec and is dealt with in its latest report.

The Dorion Commission found that the Indians have a "real and incontestable" territorial claim. (This is exactly what the Cree and Eskimo people attempted last year to explain to touring representatives of the federal and Quebec governments.) It also noted that the Quebec Government pledged itself after the transfer to enter into treaties and that this pledge has not been honored.

In the normal course the federal Government should have something to say about the James Bay project. It has important responsibilities for navigation, fisheries, wildlife; it must sanction any power exports and it has a great concern, as the Prime Minister has often noted, for the protection of the environment. It knows from the destruction of the Peace-Athabaska delta what can happen when a provincial Premier is permitted to ignore the law with impunity.

As this is written, however, the federal government seems to be in no hurry to say anything. Such prudence may stem from reasons of high policy. Alternatively, considering its own record, the Government may feel that the whole subject is simply too embarrassing for comment.

THE MONTREAL STAR, JUNE 15, 1971

Inuvik oil drilling

Chretien broke promise

INUVIK, N.W.T. — A native organization based in Inuvik has charged that Northern Affairs minister Jean Chrétien has violated an assurance he gave last year to the people of Banks Island that they would be fully consulted before further oil exploration work was approved on their island.

The Committee for the Original Peoples' Entitlement (COPE) say in a statement that on June 8 "a surprising and disturbing meeting" took place at Sach's Harbor between residents of that community and 12 representatives of the federal and NWT territorial governments and a number of oil and exploration companies.

Detailed exploration and drilling programs were outlined to the Bankslanders there, less than a week before the programs were scheduled to start.

"The circumstances surrounding this meeting totally destroy the 1970 assurances of Mr. Chrétien, who said that full consultation would be carried out with Bankslander people before any exploration programs were instituted," said COPE.

"The detailed plans presented June 8 on behalf of the oil companies indicate months of careful planning between the oil companies and the federal government. Bankslanders were informed three days in advance that a meeting would be held — at which time they were presented with complete plans. They were thus denied any opportunity to retain legal counsel, or to consult with the executive of COPE (of which all Banks Island hunters are members) as they have done in the past."

"We repeat that the actions that have occurred during the past week totally invalidate every verbal assurance given by the federal government through Mr. Chrétien," says COPE's statement.

James Bay design would protect Indians—minister

By DAVID MACDONALD
The Star's Quebec Bureau

QUEBEC — The provincial government may have found a way to sharply lessen the effect the James Bay power project will have on the life style of the Indian people in the region.

Dr. Victor Goldbloom, minister without portfolio responsible for the environment, says a study is being made of the possibility of incorporating artificial "fish ladders" into the design of the dams that will pen the waters of the rivers involved.

"This would allow the fish to make their way upriver as normal and negotiate the dams to reach the waters behind.

"It would mean the Indians would have plenty of fishing and they would not have to move or be moved to new hunting grounds.

"The idea has been tried successfully before and it could make it easier for Indians to adjust to the project's presence."

This idea is only one of several Dr. Goldbloom hopes will develop from a large-scale study he is organizing of the ecological effects of the project.

Dr. Victor Goldbloom

Several people here were disappointed that the feasibility studies for James Bay did not include an examination of likely ecological effects.

Now that Premier Bourassa has given the multi-billion-dollar scheme the go-ahead, it is not going to be stopped for ecological reasons. But a wide-ranging and competent examination of the likely effects could help to minimize the worst ones.

Dr. Goldbloom says he hopes to effect a pooling of resources of the provincial and federal governments and the province's universities.

"My own department is small and we do not have many experts in this field. But the federal government has many such experts and Ottawa has already indicated to me that it would be possible to have the loan of a team of experts to work alongside the Quebec experts.

"I would also very much like to have the co-operation of Quebec universities, as they have people working in the ecological field who would doubtless be delighted to do field studies with such a specific application.

"Universities could probably allot some of their research funds to such an undertaking, reducing the overall cost to the government and enabling a large field group to operate."

Toronto Globe June 15 1971

Powerless to halt Indian film use:

Counsel for the Canadian Radio-Television Commission said yesterday it cannot bar the screening of a film that has been criticized by four Indian organizations.

Claude Thomson told Mr. Justice Allison Walsh of the Federal Court of Canada that the prime responsibility for content is vested in the network and the broadcaster.

He was opposing an application by James Karswick for a court order directing the CRTC's executive committee to declare whether it is satisfied that a public hearing should be held into the Indians' complaints about a CTV television network program, The Taming of the Canadian West.

The National Indian Brotherhood, the Indian-Eskimo Association, the Union of Ontario Indians and the Canadian Indian Centre of Toronto are opposed to the rebroadcasting of the program in its present form.

The television show is based on a book of the same name by Toronto writer Frank Rasky. CTV broadcast the show in March, 1970, and the Indian groups seek to halt its rebroadcast on July 18.

Mr. Thomson said Mr. Karswick, counsel for the Indians, may have a cause of action against CTV.

"These people (CTV) are flaunting their intention to put on this program again," Mr. Justice Walsh said.

"The CRTC is not the broadcaster," Mr. Thomson said. "If my friend (Mr. Karswick) has a complaint, let him put it against the network."

Mr. Justice Walsh said he is not quite sure what a public hearing will accomplish.

"Matters brought out at a public hearing might well be used against the network when it applies for the renewal of its licence," Mr. Thomson said.

Mr. Justice Walsh said the applicants for the order should have somewhere to go to get satisfaction "so this offensive program will not be shown again."

"Behind all this is concern that every time a minority group is offended, rightly or wrongly, you've got to hold a public hearing," Mr. Thomson said.

Mr. Karswick said Indians across Canada have filed a complaint. The CRTC's executive committee decided not to order a public inquiry, and he was seeking to have the order reviewed and set aside.

The film has disturbed the Indian community. Indians claim that it is inaccurate and biased, and uses such terms as savages, redskins and scalpers to describe native peoples. Indians feel it is derogatory, discriminatory, superficial and racist, Mr. Karswick said.

"If it purports to be historical, it becomes more serious," Mr. Justice Walsh said. He reserved judgment.

Chief Dan George out of hospital

WEST VANCOUVER — (CP) — Chief Dan George was discharged from Lions Gate hospital yesterday after spending five days recovering from exhaustion.

MAY 14 1971

Indians fired of sociologists, Chretien says

OTTAWA (CP) — Many Indian and Eskimo groups are becoming fed up with summer anthropologists probing into their lives, Indian Affairs Minister Jean Chretien said yesterday.

Mr. Chretien told the Commons Indian affairs committee he shared the concern of Bud Orange (L, Northwest Territories), about the summer influx of academics in northern native communities.

"I think it would be disastrous to have a group of sociologists and anthropologists coming into Cape Dorset, NWT, next summer attempting to solve the problems of the people there," Mr. Chretien said.

"Some bands are getting a bit fed up with being studied."

4 Crees hit by mercury poison

By NORMAN PASCOE
Star Staff Reporter

OTTAWA — Four Indians from northern Quebec were hospitalized in Montreal recently with suspected mercury poisoning.

The four, members of the Waswanipi Cree band, live in the Lake Waswanipi area, about 300 miles north of Montreal.

Admitted to Queen Mary Veterans' Hospital, a federal institution, two weeks ago, when blood tests showed them to have abnormally high mercury levels, they were discharged last Thursday. It was the first known instance of its kind in Canada.

Identification of the four patients has not been confirmed. One of them is believed to come from Miquelon, the other three from Gull Lake.

The Waswanipi Indians ingested the mercury from eating a heavy diet of mercury-contaminated fish. Samples of fish subjected to laboratory analysis showed they contained up to three parts per billion, six times the safety level of .5 ppm established in Canada by the federal environment department.

There is a Domtar chlor-alkali plant using mercury in its operation at Lebel-sur-Quevillon, about 25 miles upstream

The mercury poisoning came to light as the result of routine testing of fish which has been going on across Canada ever since unacceptably high levels of mercury were discovered in commercially marketed fish last year. The fisheries department (now part of the environment department) has been conducting the investigation.

In the case of the Waswanipi band, as soon as the danger was ascertained, the Indian affairs department sent a team to the area to warn the Indians to stop eating fish. The team carried out blood tests and made arrangements for alternate food to be available.

Members of the band eat fish for one or two meals nearly every day of the year.

Chiefs Honor Lifelong Teacher of Indian Traditions

MASSENA — Ray Fadden, one of the best known Mohawk Indian leaders, was honored Saturday afternoon at the Longhouse at Akwesasne for his "undying and unselfish devotion to the cause of the Indian people."

Representatives and chiefs came from the Algonquin, Penobscot, Tuscarora, Mic Mac, Seneca and Oneida Nations, among others, to pay tribute to Mr. Fadden.

In a two-hour long ceremony, Mr. Fadden received gifts of leather, bead embroidered medicine bag, pack baskets, purse of money, and from his own Mohawk tribe, the coveted eagle feathers for himself, his son, John, and his wife.

Two plaques were given to Mr. and Mrs. Fadden, the first in Mohawk, presented by the chiefs, the second, in English, presented by the clan mothers. Ernest Benedict, read the Mohawk inscription.

Taught at St. Regis

Mr. Fadden, a retired New York State system science teacher, is the owner of the Six Nations Museum at Onchiota, a center for those who want to know more about the Indian people.

Mr. Fadden at one time taught at the St. Regis Mohawk School, and along with his regular classes, had his students frescoe the walls to tell the stories of their people. A change in administration caused this work, which attracted people from throughout the United States, to be painted over.

Tom Porter, a young Mohawk leader, told the people at the Longhouse "when was a little boy, Ray Fadden taught us about the birds and the animals, and he taught us about ourselves."

Mad Bear Anderson, representing the Tuscaroras, said: "So many of our people were so far from the life of the Indians that what Ray Fadden told us when we were young seemed like a legend. Many of our people had taken up another life, another religion. He made us proud to be Indian."

Source of Unity

"The name of Ray Fadden means a great deal to Indians all over this continent. His charts, maps and papers, his Indian teachings, are to be found all over this continent. We would have no unity today if it had not been for Ray Fadden."

Dick Senabeh of the Penobscot nation said he had come to meet Ray Fadden, to get information, and wisdom, and to sow the seeds of unity and friendship.

Chief William Commando brought greetings from the Algonquin nation (in Canada) and said that the Canadian Indians were having problems with the Canadian government. "They try to give gifts, but there is always a catch in it," he told the assembled Indians.

Fadden, who responded tc each speech, then said an eagle in the sky may be hungry but that "it is better to be a hungry eagle in the sky than to be fed in a coop."

"Peace of mind," he told the Indian people, "is better than skyscrapers."

History, Culture Important

"It is important that young people know their history and culture, Fadden said. He spoke of the guilt of early missionaries who tried to wipe out that culture. "You have pride in your own people but when you lose that culture you don't have pride. You are lost."

In a concluding speech, Fadden stressed that "The white man could learn a lot from the Indians, and if they don't they are doomed." He asked the Indian people to look at what the white man has done "to this beautiful land in less than 200 years."

Watertown Daily Times
Watertown, N. Y.
June 21, 1971

CHIEF CLINTON RICKARD

Chief Clinton Rickard, 91, died June 14, 1971 in the Buffalo Veterans Administration Hospital after a long illness. He was born on the Tuscarora Reserve on May 19, 1880, and was a veteran of the Spanish-American War. A member of the Beaver Clan, he was the oldest living chief on the Tuscarora Nation.

Chief Rickard was the grand president and founder of the Indian Defense League of America and the recipient of many awards and citations, including the Peter Doctor Memorial Indian Scholar Award for Outstanding Service to the Iroquois, a Niagara University citation, and the Military Order of the Purple Heart. He was a 32nd degree Mason, commander of the M B Butler Camp of Spanish War Veterans, and a member of the League of Nations of Pan American Indians.

Chief Rickard's collection of honors, credits, and citations is extensive. and it is very impressive to those who did not know him. To those of us who were fortunate enough to touch lives with him, the honors were but weak echoes of a life dedicated to the rights of man – all men.

He was indomitably a worker for human understanding, a man who not only comprehended but also believed in the concept of the brotherhood of all mankind. And this is what made him so exceptional, so special: no matter what crass or evil thing was hurled at him by man or fate, he never lost faith in man's and life's essential goodness.

With shaking heads, we of the pinched souls watched him navigate with undimmed optimism the shoals of one assult after another: the struggle to win the right to legal representation in New York courts, arrest in Canada for informing Indian people of their rights, treachery in the Niagara Power/Robert Moses theft of Tuscarora land, and even Death – when he and we lost William.

We with small souls could not (and perhaps cannot) comprehend his lack of hatred for the white man, his ability to "turn the other cheek" as few Christians can – again and again and again. With utter exasperation, we saw him open his heart to any man who sought him out, past the point where anyone else would have been bankrupt of benevolence.

He knew our history – its glories and its uglinesses – and though he would recount the massacres suffered by the Tuscarora for us to learn and remember, he would not and did not teach us to hate. Although he had seen with his own eyes atrocities committed by American soldiers in the Philippines during the Spanish-American War when he was in the Cavalry, he nonetheless believed that the white man is redeemable.

It is significant that in beadwork across the breast of Indian leather blouse that he wore were two hands, one red and one white, tied to each other by a bond of friendship. It was he who designed it and he who lived it.

May our souls be expanded by the example of the love and faith of Chief Clinton Rickard, Tuscarora humanitarian.

Shirley Hill Witt

CHIEF PETER DIOME

Chief Peter Diome rests in the soil of his beloved Caughnawaga Indian land, rests before the portals of the Longhouse which he built, and rests enveloped in the spirit of the Longhouse lore that he fanned back to flame after its light had been dimmed. We have said farewell to a truly noble man, a noble Indian.

Peter Diome as a child was placed in a French-speaking orphanage, deprived entirely of his heritage and Iroquois culture. At an early age, speaking only French, he asked questions about the great ancestors of the First People and was told stories of Christian faith instead. He struggled to find out what he could from a world that showed no interest in the Mohawks, Oneidas, Onondagas, Cayugas, Tuscaroras, Senecas. So he started to learn the Mohawk language, and then to master English.

I am told that at 12 years of age he successfully ran away from the orphange, plunged himself into learning everything Indian, and soon he was a powerful youth, a boxer, a successful prizefighter, and most of all, a leader and inspiration of Indians. At a time when the power of the organized Christian religion had driven out the precious lore of the Iroquois, PeterDiome was one of those men who rose up determined to keep the fires of the Longhouse alive.

Something of the spirit of Peter Diome aroused his people. During the years that followed my father's death from the high steel, Chief Diome slowly brought back the spirit of the Confederacy for Peace, the principles of Dekanawida, to an ever-widening circle of Indians.

Today there is a longhouse once again, young Indians are proud to belong to it, and more and more of the leadership lies with the Longhouse people who live in peace with those of the Christian faith, knowing that Indians, as time passes, must return to their true principles.

At the funeral of Chief Diome, many gathered to honor him. There were many tributes paid to him. The Six Nations chiefs and subchiefs were present to sorrow at the passing of their colleague. His body rests where he willed it to rest – before the Longhouse. Chief Peter Diome was an inspiration to many.

(Kahn tineta Horn)

FRED BAUER

Fred B. Bauer, assistant chief of the Eastern Band of Cherokees from 1935 to 1939, died this month in Brevard, North Carolina. He was the author of a book, "Land of the North Carolina Cherokees" which was published last year.

I wish to inform the people of the Passing of

Alex Starr 4/4/1903 – 5/9/71 Muckleshoot

"White Roots of Peace"

. . . a North American Indian Communications Group

While this paper is at the printers, the people of Akwesasne will gather for the ancient strawberry festival. The berry is the first fruit from the ground and an indication that the cycle of life will bring us food to sustain our children still another year. We gather in gratitude to the berry itself for still doing its job, and to the Creator who put all his works here. We gather to greet each other that we are alive again to taste the berry once more – for there are those who will no longer be with us.

We are still involved with Stanley Island, which we occupied last summer. This land in the St. Lawrence River is occupied by white cottagers, andthe income to the Indians is an annual $6 under a government of Canada lease. Although the Canadian Minister of Indian Affairs has the authority to issue a new lease, he has awaited the sanction of the local elected council. The government is trying to encourage the council to approve new leases by promising more money – and putting the squeeze on the band's treasury to make sure it needs more money.

But the Council has promised that it will not act without the consent of the People of Akwesasne. And so far, the position most commonly heard is that we will conduct no discussion or negotiation on releasing the island until it has been vacated by the cottagers. It will only be then that it will be clear that it is indeed Indian land – for over the centuries here (and within this century) the history has been that land leased is land lost. Most of the land that was let out earlier is now no longer part of the reservation. We hope we will not have to occupy it once again, for that is a time-consuming matter – but many people would if it came to that. In the meantime, the island is a site of a big picnic and dance preceding the Strawberry Festival.

Our large communal garden is in, and corn, peas, beans, and squash are doing well. Construction has begun on the cabins where many of us will live in a traditional manner. We still have not been able to get to working on the community center on Cornwall Island, although we hope that enough people will be willing to work on that in August. People who read this who are interested in helping should let us know – we need you.

On the newspaper side of things, we have a new IBM composing typewriter which is setting the print that you see before you. This will make a big difference in AKWESASNE NOTES, for we have had to limit ourselves earlier to using reprints of other materials or cumbersome typing with an ordinary typewriter and reducing the size. Now we can begin to make an even more attractive and incisive paper, and we hope that this issue is some reflection of that.

BROWN

By ROBERTA BRANDES GRATZ

Daily Closeup

4/22/71 n.y. post H.B.

MY LAI & THE OLD WEST

Not everyone was surprised to see Dee Brown's book, "Bury My Heart at Wounded Knee" (Dutton) hit the bestseller list. It was, after all, about American Indians, and Indians are "in." It is their story, from their point of view, in their own words, most of them previously unpublished. And it is a sorry tale of bloody massacres and broken promises.

Still, its success has left Brown in somewhat of a state of shock. Brown, 60-ish, with graying hair, bushy eyebrows and shy manner, has been for 15 years a librarian at the University of Illinois.

"It's the 15th time that I've written that book and I've had better versions," notes Brown, whose 18 works include 15 on the history of the West and three on the Civil War. His first book in 1941 was about Davy Crockett—"before Walt Disney ever heard of him."

Reviewers everywhere are seeing analogies between Brown's book and My Lai. (At Wounded Knee in 1890, a detachment of cavalry shot a group of unarmed Sioux men, women and children preparing to surrender.) Brown things the analogy is a fair one but says only: "My book is an atrocity story." Yet, he doesn't see that as *the* reason for his book's success.

"I think the new ecologically interested people," he says, "realize that the civilization we destroyed could have saved us from where we're at. Indians knew all along how to adjust to the natural world. They killed enough game to exist upon and stopped. In all the treaty transcripts, you always find one Indian who scolds the military for cutting down the trees and killing wild game."

Brown spent over two years researching reports of treaty meetings, massacres and tribal histories. "What surprised and hurt me most," Brown says, "was how much the Indians believed the white man over and over again. Their trust in authority was amazing. They just never seemed to believe anyone could lie."

His first childhood friend was a young Indian boy who joined Brown at all the cowboy-and-Indian movies and cheered with the rest of the audience when the settlers or cavalry were victorious. "I once asked him why he did that," recalls Brown, "and he said cause they're not real Indians. To him they were just actors. All the books about Indians at that time were caricatures and after that I realized they weren't real Indians either."

RELEVANT BOOKS

CURRENTLY AVAILABLE PAPERBACKS ABOUT AMERICAN INDIANS

HISTORY:

Colden: The History of the Five Indian Nations. Cornell U. $1.95 1727/1969
Collier: Indians of the Americas. Mentor. 60¢ 1947/64
Driver: The Americas on the Eve of Discovery. Prentice-Hall. $1.95
Fast: The Last Frontier. Signet. 75¢ 1941/71
Forbes: The Indian in America's Past. Spectrum. $1.95 1964
Jackson: A Century of Dishonor. Harper & Row. $3.25 1884/19—
Marriott & Rachlin: American Epic. Mentor. 95¢ 1970
Porter: The Battle of the 1000 Slain. Scholastic Book. 60¢ 1964/68
Spicer: A Short History of the Indians of the U.S. Anvil. $2.95 1969
Tatum: Our Red Brothers. U. Neb. Bison. $1.95 1899/1970
VanEvery: Disinherited. Discus Avon. $1.25 1966/70

BIOGRAPHIES:

Davis: The Truth About Geronimo. Yale. 1929/63
Dennis: The Hopi Child. Science Wiley. $1.95 1940/67
Dyk: Son Of Old Man Hat. U. Neb. Bison. $1.65 1938/67
Jackson: Black Hawk. U. Illinois. $1.75 1955/64
Kroeber: Ishi. U. Calif. $1.95 1961/67
Linderman: Plenty-Coups. U. Neb. Bison. $1.80 1930/62
Lurie: Mountain Wolf Woman. Ann Arbor. $1.75 1961/66
Marquis: Wooden Leg, A Warrior Who Fought Custer. Bison. $1.90 1931/
Nabokov: Two Leggings. Apollo. $2.25 1967/70
Neihardt: Black Elk Speaks. U. Neb. Bison. $1.50 1932/62
Radin: The Autobiography of a Winnebago Indian. Dover. $1.00 1920/63
Sandoz: Crazy Horse. U. Neb. Bison. $1.65 1942/67
Schultz: My Life As An Indian. Fawcett Premier. 75¢ 1935/
Seaver: A Narrative of the Life of Mrs. Mary Jemison. Corinth. $1.50 1961

ABOUT SPECIFIC GROUPS:

Chance: The Eskimo of North America. Holt-Rinehart-Winston. $1.95 1966
Clark: Rehabilitation Program on the Cheyenne River Sioux Reservation. Indian Rights Association. 1961
Dennis: The Hopi Child. Science Ed. Wiley. $1.95 1940/67
Forbes: Native Americans of Calif. & Nevada. Naturegraph. $3.95
Ghobashy: The Caughnawaga Indians. Devin-Adair. $2.75 1961
Gillmor & Wetherill: Traders To The Navajos. U. New Mexico. $2.45 1934/
Grinnell: By Cheyenne Campfires. Yale. $1.95 1926/62
Gullick: Cherokees At The Crossroads. U. of N. Carolina. 1960
Harrington: Dickon Among The Lenapes. Rutgers. $1.95
Harrington: Dickon Among Onondagas & Senecas. Rutgers. $1.95
Harrington: The Iroquois Trail. Rutgers. $1.95 1965
Hawthorn: Survey of Contemporary Indians of Canada, Vol. 1 & 2. Queen's Printer. Ottawa $3.00 1967
Hoebel: The Cheyennes. Holt-Rinehart-Winston. 1960/66
Kluckhohn & Leighton: The Navaho. Doubleday-Anchor. $1.45 1946/62
LaFlesche: The Middle Five. U. of Wis. $1.65 1963
Lange: Cochiti. S. Illinois U. Arcturus. $4.95 1959/68
Lowie: The Crow Indians. Rinehart. $3.00 1935/56
Lowie: Indians of the Plains. Natural History. $1.95 1954/63
McClintock: The Old North Trail (Blackfeet). U. Neb. Bison. $2.95 1910/68
Mead: Changing Culture of an Indian Tribe. Putnam. $2.25 1966
Momaday: The Way To Rainy Mountain. Ballantine. $1.25 1969/70
Morgan: League of the Iroquois. Corinth. $2.95 1851/1962
Mowat: The People of the Deer. McClelland & Stewart. Toronto. $1.25 1951/70
Oswalt: Alaskan Eskimos. Chandler Publ. $3.95 1967
Radin: The Winnebago Tribe. U. Neb. $3.50 1923/70
Ray, Ryan & Parker: Alaskan Native Secondary School Dropouts. U. Alaska. 1962
Ritzenthaler: The Woodland Indians. American Museum. $1.95 1970
Wallace: The White Roots of Peace. Ira Friedman. $4.00
Wallace: Indians of Pennsylvania. Pa. Hist. & Museum Comm. $2.00 1961
Waters: Book of the Hopi. Ballantine. $1.25 1963/69
Waters: Masked Gods. Ballantine. $1.65 1950/70
Wilson: Apologies to the Iroquois. Random. $1.95 1959/

The list above was compiled by Ted Hetzel, Executive Director of the Indian Rights Association of Philadelphia, Pennsylvania. Comments from readers about the list are welcomed — if you think there are books here which are misleading or derogatory, let us know, and we will review them. If you know of books or publications whichshould be added to the list, send us names, publisher, and other pertinent information.

WHITE ROOTS OF PEACE will be glad to assist readers of AKWESASNE NOTES to obtain these books. Just send in the price listed, and allow three weeks for delivery. They will be sent postpaid. ORDER FROM: White Roots of Peace, Mohawk Nation, Rooseveltown, NY.

DUANE McGINNIS (Clallam tribe of Puget Sound) has issued his book of poetry, "After the Death of an Elder Klallam and Other Poems". (Baleen Press of Phoenix, Arizona, $1.95 paperback, $6 hardcover)

FRED RED CLOUD (Seneca) has written "Poems and Legends of the Red Man" which is $4.50 from Windfall Press, Chicago. He is the folklore editor of Mustang Review, a semi-annual poetry magazine put out in Denver.

RED POWER: THE AMERICAN INDIANS FIGHT FOR FREEDOM by Alvin M. Josephy, Jr., will be out in July. It is a collection of excerpts, speeches, articles, studies, and documents Published by the American Heritage Press, it is in hardcover only now for $6.95.

The subcommittee on Indian Materials of the American Library Association is compiling a list of bibliographies of American Indian materials for adults, and would appreciate some help. Send bibliographies to: Mrs. June Smith, College of St. Catherine, 2004 Randolph, St. Paul, Minnesota 55116.

(from Wilson Library Bulletin, January, 1971)

AKWESASNE NOTES is a 48-page (tabloid) monthly paper devoted to news on Indians gathered from a wide range and variety of newspapers from all over the country. The producers of the paper say that they have no subscription price; a single copy, however, costs 50 cents, so a minimum of $5 for a year seems indicated — bearing in mind that the paper operates without advertising, that many poor Indians are probably paying less than this sum, and that to survive, the paper must make up the money. Write: Akwesasne Notes, Rooseveltown, NY 13683.

(Clip the above out and give to your local librarian — we'll be glad to send a sample copy.)

THE SITUATION TODAY:

Amer. Friends Service Comm.: Uncommon Controversy. U. Washington. $2.50 1970
Cahn: Our Brother's Keeper. World Publ. $2.95 1969
Cardinal: The Unjust Society. Hurtig Toronto. $2.75 1969
91st Congress Joint Economic Comm: Toward Economic Development, Vol. I & 2. U.S. Gov't. Printing Office. $1.25 & $1.00 1969
91st Congress Comm. on Labor & Public Welfare: Indian Education, A National Tragedy, A National Challenge. U.S. Gov't. Printing Office. $1.00 1969
Deloria: Custer Died For Your Sins. Avon. $1.25 1969/70
Federal Field Comm. for Development & Planning in Alaska: Alaska Natives & the Land. U.S. Gov't. Printing Office. $16.00 1968
Fey & McNickle: Indians and Other Americans. Perennial. $1.25 1959/70
Havighurst: The Education of Indian Children & Youth. U. Minn. $1.00 1970
Hirschfelder: American Indian Authors. Amer. Assoc. Ind. Affairs. $1.00 1970
Indian-Eskimo Assoc.: Native Rights in Canada. 277 Victoria St., Toronto. $10 1970
Levine & Lurie: The American Indians Today. Pelican. $1.95 1965/70
Murdock: Ethnographic Bibliography of N. America. Taplinger. $9.00
Schusky: The Right To Be Indian. U. S. Dakota. 50¢ 1965
Steiner: The New Indians. Delta. $2.45 1968

CULTURE:

Alexander: The World's Rim. U. of Nebraska Press. $1.95 1953/
Astrov: American Indian Prose & Poetry. Capricorn Putnam. $2.45 1946/62
Benedict: Patterns of Culture. Mentor. $1.95 1934/
Boas: Primitive Art. Dover. $1.95 1927/55
Brandon: American Heritage Book of Indians. Dell. 75¢ 1964
Brown: Spiritual Legacy of the American Indians. Pendle Hill. 45¢ 1964
Bryde: The Sioux Indian Student. Holy Rosary Mission, Pine Ridge, S.D. 1966
Carter: The Gift is Rich. Friendship. $1.25 1957
Coffin: Ind. Tales of N. America. Amer. Folklore Soc. U. Texas. $4.00 1961/63
Collier: On The Gleaming Way. Sage. $1.85 1949/62
Curtis: The Indians Book. Dover. $4.00 1907/68
Driver: Indians of North America. U. Chicago. $5.00 1961/65
Drucker: Cultures of the North Pacific Coast. Chandler. $3.95
Embree: Indians of the Americas. Collier. $1.50 1939/70
Farb: Man's Rise to Civilization. Avon. $1.25 1968/69
Feldman: The Story Telling Stone, Myths & Tales. Dell. 60¢ 1965
Josephy: The Indian Heritage of America. Bantam. $1.65 1968/69
LaBarre: The Peyote Cult. Schocken. $2.45 1959/69
McNickle: Indian Tribes of the U.S. Oxford. $1.75 . 1962
Mooney: The Ghost Dance Religion. U. Chicago. $2.95
Morey: Can The Red Man Help The White Man? Gilbert Church. $1.95 1970
Nequatewa: Truth Of A Hopi. Museum N. Arizona. $2.00 1936/67
Parson: American Indian Life. U. Nebraska. Bison. $2.95 1922/67
Pearce: Savagism & Civilization. Johns Hopkins U. $2.45 1953/67
Powers: Brotherhood Through Education. Upper Iowa U. 1965
Sides: Decorative Arts of the Southwestern Indians. Dover. $1.00 1936/61
Stone: Medicine Among the American Indians. Hafner. $2.45 1962
Washburn: The Indian & The White Man. Anchor. $1.95 1964
Willoya & Brown: Warriors of the Rainbow. Naturegraph. $2.25 1962
Wissler: Indians of the United States. Doubleday. $1.95 1966

FICTION:

Berger: Little Big Man. Fawcett Crest. 95¢ 1964/70
Borland: When The Legends Die. Bantam. 60¢ 1963/69
LaFarge: Laughing Boy. Sentry. $1.95 1929/63
Momaday: House Made of Dawn. Spectrum. 95¢ 1966/69
Pratt: Seminole. U. of Florida Press. $2.00 1954/60
Richter: The Light in the Forest. Bantam. 50¢ 1953/66
Waters: The Man Who Killed The Deer. Sage. $2.50 1942/70

OTHER BOOKS AVAILABLE ARE:

THE GREAT LAW, an illustrated English version of the Iroquois Constitution. 84 pages. $1 each, or 75 cents each for 5 or more. The U'S' Founding Fathers were inspired by the concepts of this Everlasting Law.

BURY MY HEART AT WOUNDED KNEE by Dee Brown. It's been on the bestseller number one spot for weeks now — and it deserves to be there. Hardcover only $9 (it's $10.95 in bookstores)

FELIX COHEN'S HANDBOOK OF AMERICAN INDIAN LAW — out-of-print for years, this 1948 version was tampered with by the U.S. Government in a later edition. Every tribal council, lawyer for Indians, and activist group should have one for reference — or encourage your public library to get one. Costs $25 from the publisher, but to make it more widely available, we offer it for $20 postpaid.

THE MAGIC WORLD — Indian poetry selected by William Brandon. In hardcover only now for $5 ($6 in bookstores) but will be in paperback in September for $2.50)

AN ALBUM BY FLOYD WESTERMAN — CUSTER DIED FOR YOUR SINS. Right-on music in stereo for $5 postpaid.

THE SOURCE?

WHITE ROOTS OF PEACE
Mohawk Nation at Akwesasne
via Rooseveltown, N.Y. 13683

Kahn-tineta Horn has been active in securing Indian rights, keeping Indian culture alive, and her campaigns have been expensive and grueling. Above she is pictured by British photographer Eric Harlow in May, 1969, when she went to England to see the Queen about the Canadian Government's refusal to honor the Jay Treaty between Britain and the United States. The policeman at Buckingham Palace refused to admit her, and Prime Minister Harold Wilson also declined to give her an audience. She is now director of the Indian Legal Defence Committee (Caughnawaga, Quebec) and is working on a book.

The GAZETTE, Montreal, June 4, 1971

'I believe in apartheid,' says spokeswoman

Kahn-Tineta Horn, a full-blooded Iroquois Indian activist, dismisses the Vietnam war, ecology, pollution and the American race problem as "bleeding-heart propaganda."

The 29-year-old former beauty queen also has harsh words for women's liberation, French lessons and milk.

"I'm a racist," she declares cheerfully. "I believe in apartheid."

CONTROVERSIAL

Kahn-Tineta, from Montreal's Caughnawaga Indian reserve, has become one of the most forceful and controversial Indian spokesmen of the last decade — a role she describes as her destiny. Her father, a chief in the Six Nation Iroquois Confederacy, "told me my destiny was to do what I could to save the Indians."

She took up the Indian cause eight years ago and has since criss-crossed Canada and much of the United States to lecture on Indian problems and offer her own radical solutions.

"Indians are different... There are Indians and then there's everyone else," she said.

ESTABLISH CITIES

"Indians can't integrate into white society," she said. "They're different mentally, physically and culturally. That's why I believe in separation of the races."

Her solution is the establishment of Indian cities where Indians could live together communally with the men entering white society only to work.

This, she said, would prevent intermarriage between Indians and whites because "an Indian who marries a white is no longer an Indian and cannot be again:" would keep Indian women in the home "where they belong" and emphasize Indian traditions and training.

BABY DAUGHTER

"If a man could do what I do, I'd quit," she said. "But there's no other Indian who gets around as much as I do and who's able to speak as freely... It's a great sacrifice to me. I would have preferred to have married at 15 or 16. But being single doesn't mean you can't have kids."

She showed this three months ago when she gave birth to a baby daughter, Ojustoh, by a man identified only as "a full-blooded Indian."

"I wished to make my contribution to the Indian way of life," she explained, "and repay my gift of life to keep up the numbers of Indians.

Ojustoh, whose name means Star, travels everywhere with her mother, strapped papoose-style to Kahn-Tineta's back.

CAUSES ILLNESS

Unlike most babies, Ojustoh will not be raised on milk because her mother says "Milk is bad for Indians. We don't have the enzymes to assimilate it, so a chalky substance accumulates in our respiratory area and breeds bacteria. That's why we get sick so often."

Kahn-Tineta uses this theory, that Indians are physically different from whites, to explain other Indian problems.

"Liquor is one of our main problems," she said. "No Indian should have liquor. Because of the way our bodies absorb sugar, it goes straight to our brains. Liquor has the same effect on Indians that drugs have on whites."

As to the future, Kahn-Tineta said she "would just like to see the Indian race survive — and be as pure as possible. We must remain segregated. And I'd like to see the whites live up to their treaty obligations.

"A lot of whites think they are doing the Indians a favor by just keeping us alive. But we don't want their sympathy — we want them to pay up."

OPEN LETTER

The Way to End Our Red Ghetto

Miss Kahn-Tineta Horn,
Caughnawaga Indian Reserve,
Montreal, Quebec.

Dear Miss Horn:

As a long-time admirer of your beauty, your bravery and your dedication to the cause of the Canadian Indian, it came as a shock and disillusionment this week to read that you've hardened your position beyond all hope of compromise.

To describe yourself as "a racist," to actively promote the sick philosophy of elective apartheid, even to the extent of proposing separate Indian cities, to defend the position that Indians are mentally, physically and culturally incapable of integration in a white society, seems to me a wholly defeatist, sadly misguided retreat.

It is fortified, God knows, by many a white man who thinks of himself as the best friend the Indian ever had. They are the well-meaning, innocently patronizing birds who nourish the mystique that the noble red man will lose what remains of his identity if he's separated from his heritage, that if he moves or is moved beyond being a barbecuer of salmon, a carver of totems, a teller of legends, a beater of tribal tom-toms, he faces oblivion.

The romantic myth that the Indian today is still motivated by a simplistic, independent, child-like yearning for the freedom of the forest is silly enough coming from a white man. When it comes from an Indian, Kahn-Tineta, when you say that "there are Indians and then there's everyone else," the forest image simply becomes a green ghetto.

You are saying, in effect, to an Indian child that even if this country comes to recognize its shame and begins to do something about it, unlikely though it may be, that child will not aspire to writing the great Canadian novel or running an industry or leading the Toronto Symphony or becoming a surgeon or astronaut or editor or prime minister or chief justice or architect or banker because it is not in his genes. That, indeed, is racism just as vicious as that of the white supremists of South Africa.

★ ★ ★

In our own Victoria area 13 per cent of all children needing foster homes are Indian although the Indian population is something like half of one per cent. The homes these children come from are not broken because they are Indian. They are broken homes because the parents have the empty, confused, oppressed lives of second-class citizens.

Few if any Indians in this part of the world aspire to be surgeons or editors or architects or the rest. Vast numbers of young Indians, in fact, are tragically locked in an iron mask of shyness, lack of self-possession, often all but totally unable to communicate except with their own people. They are not this way because they are Indian. They are this way because of the ghetto life of the reserve, because of an insular family environment, because our educational system makes little or no attempt to overcome their handicaps.

★ ★ ★

It is intimidation and oppression, in other words, and not any inherent inferiority or "difference" that makes integration into a white society so difficult. Yet without integration the Indian is surely doomed, surely destined to be overwhelmed completely.

It is an integration that could be accomplished in a single generation if Indian children were removed from their stultifying environment and became the subjects of an intensive, highly specialized program to suit their needs. The rich tradition and culture of their race need not be lost in the process any more than the tradition and culture of an Irishman or Jew or Hungarian is lost in taking his rightful place in a progressive society.

You think not, Kahn-Tineta? Then I would advise you to study the Cuban "becado" experiment that began soon after Castro's revolution was consolidated, a crash scholarship program designed to bring the oppressed Cuban negro into that society.

Teams of recruiters from Havana went everywhere in the cities' slums and into the primitive bahios of the country, selecting black children on the basis of aptitude tests. They were sent to the capital where, in groups of 20 or 30, they moved into the elegant homes in the Mirimar district left empty by the wealthy who had fled to America. The best teachers in Cuba were assigned to the program.

That, Kahn-Tineta, is how Cuba demonstrated that an "inferior" people need only opportunity and equality. Nothing less will work here with the Canadian Indian. The chances for it are remote, I agree, but to close the door irrevocably as you propose is really to abandon all hope.

In peace.
Jack Scott.

We may tell you more about yourself than you care to know.

NEWS SHORTS FROM THE AMERICAN INDIAN PRESS ASSOCIATION

THE MEXICAN GOVERNMENT is expected to notify soon the U.S. State Department on whether or not it will tax a pending cash settlement with the Kickapoo Nation whose enrollment includes members in Kansas, Oklahoma and Mexico. A village of over 400 Kickapoos, located near the town of Nacimiento in the Mexican state of Coahuilla, was founded in 1866 as a result of the disturbed state of affairs in Texas and Oklahoma.

AN ANTI-DRAFT *resolution is on the agenda of the Tribal Council of the Navajo Nation which would permit its young men to volunteer for military service, but which would exempt them from induction under the Selective Service System The Navajo Nation reportedly has 6,000 men serving on Indochina installations in all branches of military service.*

BEN REIFEL, ex-congressman and BIA administrator , was recently hired as Park Service special assitant for Indian programs, and has been named chairman of the National Capitol Planning Commission by President Nixon. The assignment is fueling speculation that Reifel, a Sioux, is the top choice for Undersecretary of the Interior for Indian Affairs if Nixon's "Indian bills" ever get through Congress.

THE INSTITUTE for The Development Of Indian Law has opened its offices in Washington, D C (Room 808 1026 17th St. NW) to deal exclusively with Indian legal issues and to establish a philosophical base for Indian law. Attorney-scholar Vine Deloria Jr. is president of the pioneer venture which plans to publish a scholarly Indian law journal for experts, provide a legal information service for tribes and Indian organizations, prepare in-depth periodic reports on legal aspects of Indian affairs, pursue actual litigation in selected cases, train Indian law students.

THE NATIONAL CONGRESS of American Indians is revising its contsitution and by-law to include urban Indians in city chapters, boost voting rights of small tribes in contrast to large ones, and to put the executive director under contract and out of politics. The proposals will be mailed out in August, 90 days before the NCAI's annual convention in Reno November 14-20 .

MONEY, MONEY, MONEY – $515,000 to the Standing Rock Sioux by Economic Development Administration for development of a "skill training center for vocational-technical instruction in arts and crafts, home improvements, and classes conducted under the Neighborhood Youth Corps program. . . $286,000 awarded to Gila River Tribe by EDA to continue development of an Industrial park site. . .$79 305 to the Ojibwa of St. Croix, Wisconsin, by EDA to help construct a tribal community center with kitchen facilities. . . $70,000 to the Turtle Mountain (N.D.) Chippewas by EDA for a tribal community center at Belcourt. . . $34 980 to Assiniboine/Sioux at Fort Peck, Montana, by EDA to continue a program of economic development planning. . . $25,000 to Lower Brule/Crow Creek Sioux by EDA to pay for administrative expenses of the Intertribal Planning Commission.

A COMMENTARY ON THE TERMINATION LAWS by Thomas Edwards

Nearly 18 years have lapsed since Congress approved termination of federal treaty responsibility toward Indian nations.

Almost two decades of economic stagnancy because tribes did not know when they would face the auction block, two decades of intertribal conflict – the most recent example being the Colville Trbal Council termination fight.

And two decades of mistrust of anything that smacked of progress toward a self-sustaining economy because the esteemed lawmakers would say that "our" Indians no longer needed their benovelent hand.

Sixty Indian Nations lost their identity during that time. Among them were the Klamath, Menominee, Pomo, Ponca, Southern Paiute, and Wyandotte Nations.

All this because a few Congressmen, especially Utah's former Senator Arthur Watkins, had self-serving brainstorms and worked diligently to pass and implement House Concurrent Resolution 108.

Five bills have been introduced in the current session of Congress to revoke 108, and a close look at the measures reveal some interesting points.

First, and most obvious, is that Congress isn't about to admit it made a mistake. Not one of the measures call for a second look at the terminated tribes to see if and what treaty obligations – supposedly the sacred law ofthe land – were violated.

President Nixon, in his 1970 proclamation on self-determination of Vietnamization of the Native American, whichever way one views the Nixon-Klein-Ziegler rhetoric, admitted the mistake and the chaos caused by termination.

It must be remembered that termination was initiated during the Eisenhower Administration of which Nixon is a product, and it is interesting to note that of all the legislative proposals drafted by the Nixon Administration after the July 8 message and sent to Capitol Hill, repeal of HR 108 was not among them although it was the major part of his speech.

ANOTHER CHEROKEE FOR CHIEF is Ross Hutchins, an attorney. He is proposing to move Cherokees into the field of medicine "in the same way as the Iroquois have done in skyscraper steel work. I would try to get everyone I could into medicine, from surgeon to orderly." It will be the first election in Cherokee history, for first the positions were traditional, then Presidentially-appointed, and now on August 14 -- an election. Other candidates are the incumbunt, W'W' Keeler, Ralph Keen (a Tulsa law student), and the Rev. Sam Hilder.

DALLAS BORDEAUX (CHIEF EAGLE) has been appointed director of the U.S. Indian International Travel Agency, an all Indian corporation chartered to be the agent between organized European and Asian travel groups, and the American Indian reservations they want to visit. Contact him at Box 1193, Pierre, South Dakota.

HEW (Dept. of Health, Education, and Welfare) in Washington has appointed Charles M. Cooke, Jr., to head a new office of Special Concerns within the Office of the Assistant Secretary for Planning and evaluation –– to aid communications with Indians, migrants, women, and Chicanos. So if you've got troubles and want to communicate, call Charles. . . if you can find him.

THE COMMITTEE ON COLONIALISM of the United Nations will have to get along without the United States and Britain. They quit the committee this year because its other members were "too militant". Seems as though the General Assembly has agreed that colonialism is a crime against humanity, a violation of the UN Charter, and must be eradicated. The British argue that colonialism is "the result of history" and in no sense is a violation of the UN Charter.

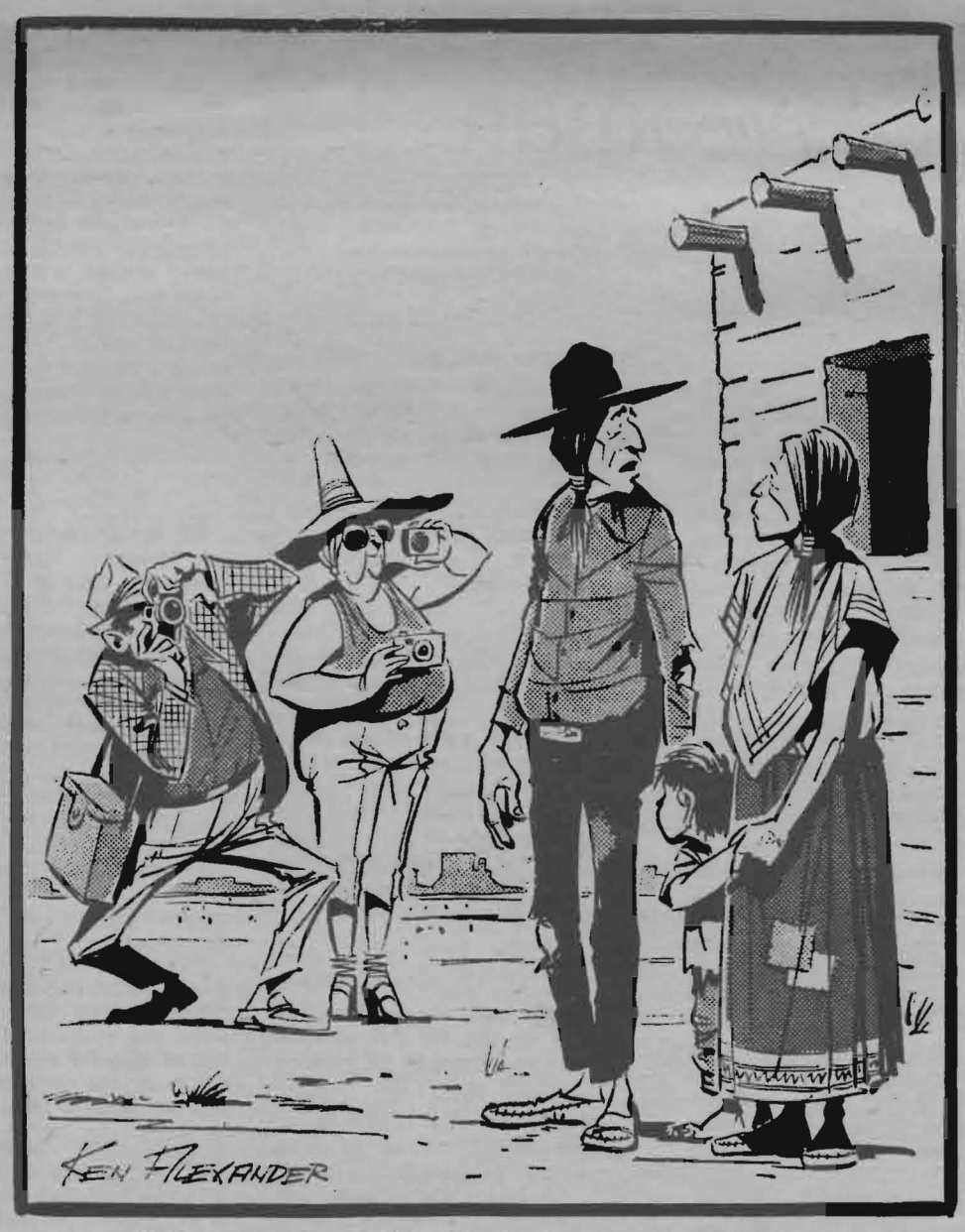
BUT YOU'LL BE GLAD TO KNOW Chief Big Wheels is gone – or going. Hostess Baking has agreed to withdraw their offensive ads and package wrappers (see last issue). Your letters to the Executive Offices did the job – and the company can be commended for being responsive.

HEINZ "57 VARIETIES" IS STILL AT IT. Last issue we told you about the TV commercial featuring a race between a cowboy and Chief Too-Thick. The Indians lose, of course. If you write to complain, you will get a form letter from Consumer Relations Representative Frances Shoemaker about their "lighthearted approach to the tratitional cowboy and Indian theme." Frances continues, "We can assure you that we will continue to try to provide advertising messages regarding the quality of our product which are representative of our enviable reputation gained during more than a century of business life in the food industry." And just so you won't feel bad "because you were nice enough to write", Heinz will send you three coupons for Heinz Ketchup. If you want to complain, people, write the Chairman of the Board, Heinz USA, Box 57, Pittsburg, Pa. 15230. Pittsburgh Indians, do your thing.

BENEFITS OF CIVILIZATION DEPT: The seminar on glue sniffing of the PHS Indian Hospital recently was held at the Romney Motel in Yuma, Arizona. Lunch was served.

INDIAN CRUELTY? That's what the history books say. But next time someone talks about Indian tortures or scalping, pull this out of your wallet and let him read it. On May 14, 1610, King Henry of France left the Louvre to get into his carriage when he was stabbed to death by Francois Ravaillac, a religious fanatic. He was imprisoned. They strapped a leg to a brodequin and drove iron pegs through it. Then, they poured boiling lead into the wounds. Parts of his body were then roped to four white horses, which pulled in opposite directions until the body was torn apart. People rushed in to pick up fragments of the flesh. Champlain, who was in Paris at the time, however, wrote about the horrors of the Indians. Thanks to Bob Bowman for printing the facts on this.

HIPPIES INDIRECTLY cause some woe to American Indians. Preston Monongye, famous Hopi artist from Gallup was recently scheduled for a TV appearance in Tijuana, Mexico. Mexican immigration officials will not admit hippies – and Monongye was dressed in moccasins, a knit vest with Hopi symbols, and the pony-tailed hairdress of his ancestors.



"They say I look like the Indian on the nickel . . . what's a nickel?"

MY WEEKLY READER is a classroom magazine for American schools. Says that space limitations and the minds of second graders make it impossible to adequately deal with its own racist statements:

" A new 8-cent stamp shows a picture of Missouri long ago. This year Missouri is 150 years old.

"Long ago many covered wagons traveled through Missouri. Many families were moving to the West to make new homes. It was a long hard trip.

"The people traveled together in wagon trains. They were safer that way. People could help each other. Sometimes wagons broke down. Sometimes Indians stopped the wagons. "

American history for seven year olds.

NORWAY HOUSE IN NORTH MANITOBA is working on a museum in memory of James Evans, who invented the Cree syllabics so the people could read their own language. Stanley McKay, v/o Indian-Metis United Church Reception Lodge, 367 Selkirk Ave., Winnipeg, Manitoba, is involved in fund raising and collecting materials.

COLD JOURNEY, a feature-length National Film Board of Canada production on a young Indian's struggle for identity and the circumstances leading to his death is going to be a good one. The NFB is enlightened enough to use a great script, Indian advice, and Indian actors, including Johnny Yesno, Buckley Petawabano, and the people of La Pas, Manitoba and Pelican Narrows, Sask.

Any Michigan Indian youth who has an average of C or better who wants to attend college should write to Mrs. Victoria Barnes Admissions & Financial Aid, Eastern Michigan University, Ypsilandi, Michigan.

WESTERN WASHINGTON SMALL TRIBES ORGANIZATION designed to give small tribes a voice equal to the largest tribes was established May 1. It plans to expand to cover the11 western states. They are after independent funds, Federalcontract administration, and development of a political power base. Roy S George is president. Write: 33324 Pacific Highway S., Federal Way, Washington 98002

FOUNDATION GRANTS have been awarded in the amounts listed below:

$170,000 to Americans for Indian Opportunity from Ford Foundation for technical assistance to reservation and urban Indians.

$62,225 to the American Indian Historical Society from Ford for a second convocation of Indian professionals and students to be held in New Mexico in September, 1971.

$99,278 to the Central Council of the Tlingit and Haida Indians to establish a video communications network for the native people of southeast Alaska.

$15,200 to C.A. Callaghan of Ohio State for an analysis of the Miwok Family of California Indian languages.

$85,700 to P.S. Martin of Field Museum from the National Science Foundation for an Archeological Investigation of Socio-Cultural Processes in Eastern Arizona.

$20,100 to H. Pitkin of Columbia Univ. for a Lexicon and Reconstruction of an American Indian Family of Languages in Northern California, from the National Science Foundation.

$5,100 to University of Alberta's Boreal Institute from Donner Canadian Foundation for a physical fitness study of adult Indian males in the north, and comparative food pricing as it affects native nutrition in Whitehorse, Yellowknife & Inuvik.

$30,000 to Indian Court Judges Assn., Washington, DC, from Donner Foundation for legal training of tribal judges.

$135,000 to University of New Mexico School of Law from Donner to support office of Indian scholarship grants and info.

$139,999 to University of New Mexico School of Law from Donner for Indian scholarships and faculty salaries.

$10,000 from Sackler Foundation to Museum of the American Indian, New York City.

$10,000 to Pine Ridge Educational Society, South Dakota, from Hill Family Foundation to compile and publish Lakota Sioux Dictionary.

$10,000 to AIM in Minneapolis for program for urban Indians.

$16,250 to the American Indian Movement for Equal Rights, Albuquerque from the Interreligious Foundation for Community Organization

$10,000 to AIM in Minneapolis for programsfor urban Indians from Interreligious Foundation for Community Organization.

Today, Mrs. Pauline Campbell, a 35-year-old Sauk-Fox Indian and mother of seven children, lives a long way from her reservation back in Temo, Iowa. Home now is a shabby, three-bedroom, ground-floor apartment in the low-income South district of Oakland, Calif.; the family lives not off the fat of the land, but a $172-a-month welfare check plus food stamps. Mrs. Campbell's husband of fifteen years—the couple separated eight months ago—is an alcoholic and lives in Sacramento with four of their children. They are on welfare, too. Small wonder that she, along with a growing number of the more than 300,000 American Indians who have left the reservations in recent years for city slums, talks constantly of someday going home. "It's our land and we belong on it," she says. "I'll stay here as long as my kids can get an education, but someday I will return. I know I will."

Compared with other minority groups caught in the grind of urban poverty, the plight of the citified American Indian represents a new dimension in wretchedness. Though the statistics compiled by different studies vary somewhat, the Indian probably has a median family income of less than $4,000 and a high-school dropout rate of about 50 per cent. He has found city life even more disastrous than have blacks, Puerto Ricans or chicanos. His over-all suicide and murder rates are the highest in the country, while his life expectancy is the lowest. Alcoholism is a problem for 25 per cent of the adult males. The Indian is five times more likely to have pneumonia or tuberculosis than the average American, and his diet is so poor that his death rate from dysentery is 35 times the national norm.

As for employment, few Indians have skills to compete for good jobs. In the loose from their cultural isolation and handing out one-way tickets to the cities along with large promises of a better life to come. "The government," says Woodard, a Sioux-Menominee Indian whose organization helps newcomers get adjusted to city life, "paints a picture of utopia in the cities. They say, you'll come here and have a job, have a house, hospital care, money to sustain you until you find a job. If you've been on a reservation all your life, not knowing where your next meal is coming from, you'd snap at it. Fortunately, we're now getting a little wise."

Shock: But what awaited the Indians in town was no job, no decent place to live, and a culture that was difficult if not impossible to assimilate. Los Angeles, for instance, is now home to some 60,000 Indians, most of them Navahos. The BIA sends Indians in Los Angeles through orientation classes to ease the cultural shock. But little the BIA can do prepares them for the likes of pay toilets, express elevators and freeways. What's more, support from the BIA stops officially with the Indian's first paycheck, and free housing comes to an end ten days later.

Newsweek, June 14, 1971

A National Conference of Native Friendship Centres will be held in Edmonton at the University of Alberta from August 23 to 27. Hosting the conference will be the Canadian Native Friendship Centre of Edmonton.

Questions and correspondence can be sent to Jeff Choy-Hee, Director, 10218 108 St., Edmonton, Alberta (424-8728).

James D. Wilson—Newsweek

Mrs. Campbell: 'Someday I'll go back'

urban centers and action groups

MINNESOTA

American Indian Movement
261 E 8th St.
St. Paul, Minnesota 55109

Ira Hayes Friendship House
c/o St. Paul Council of Churches
1671 Summit Ave.
St. Paul, Minnesota 55105

St. Paul American Indian Center
475 Cedar St.
St. Paul, Minnesota 55102

Indian Neighborhood Club
1401 E 24th St.
Minneapolis, Minnesota 55406

American Indian Movement
1315 E. Franklin St.
Minneapolis, Minnesota 55404

CENTRAL UNITED STATES

Crusade for Justice
1567 Downing St.
Denver, Colorado 80218

Denver Native Americans United
2210 E 16th Ave.
Denver, Colorado 80206

Indian Angels, c;o
2541 Adams Ave.
Baton Rouge, Louisiana 70805

Dallas Intertribal Assn.
Box 1842
Dallas, Texas 75221

American Indian Center
722 N. Bracon
Dallas, Texas 75214

Oklahomans for Indian Opportunity
Urban Center
1433 NW Fifth
Oklahoma City, Oklahoma 73106

American Indian Movement
3328 W. Lisbon Ave
Milwaukee, Wisconsin 53208

American Indian Information
and Action Group
1414 N. 27th St.
Milwaukee Wisconsin 53208

Consolidated Tribes
POBox 3318
Milwaukee, Wisconsin 53208

Coalition of Native Tribes
for Red Power
132 North Charter St.
Madison, Wisconsin 53706

St. Augustine's Center
4512 North Sheridan Rd.
Chicago, Illinois 60640

Chicago Indian Village
1354 W. Wilson
Chicago, Illinois 60640

American Indian Center
1630 W. Wilson
Chicago, Illinois 60640

Indians for Indians, Inc.
4606 N. Kenmore,
Chicago, Illinois 60640

Indian Community Center
2957 Farnum St.
Omaha, Nebraska 68131

Cleveland American Indian Center
2600 Church St.
Cleveland, Ohio 44113

American Indians Unlimited
515 E. Jefferson
Ann Arbor, Michigan 48104

Associated Indians of Detroit
3901 Cass
Detroit, Michigan 48201

North American Indian Club
c;o Mrs. Elmer Sebastian, Pres.
8760 Troy Rd.
Oak Park, Michigan 48237

John V. Baily
Genesee Valley Indian Assn.
6405 Turner Rd.
Flushing, Michigan 48433

Sioux City Indian Club
1114 W 6th St
Sioux City, Iowa 51103

Neighborhood House
1001 North 19th St.
Omaha, Nebraska 68131

Indian Center of Topeka
1001 N. Kansas Ave.
Topeka, Kansas 66608

Jay R. Hunter
Mid-America All-Indian Center
Box 1638
Wichita Kansas 67201

American Indian Center
1608 NW 35th
Oklahoma City, Oklahoma 73106

OIO Urban Center
5050 N. Peoria
Tulsa, Oklahoma 74126

Gallup Indian Center
200 West Maxwell Ave.
Gallup, New Mexico 87301

Tucson Indian Center
120 W 29th
Tucson, Arizona 85713

Arizona Indian Centers
Amerco Towers No. 914
2721 N. Central Ave.
Phoenix, Arizona 85004

Phoenix Indian Center
376 N. First Ave.
Phoenix, Arizona 85003

White Buffalo Council
Box 4131 Santa Fe Sta.
Denver, Colorado 80204

Winslow Indian Center
529 W. Second St.
Winslow, Arizona 86047

EASTERN UNITED STATES

North American Indian Club
Box 251
Willimantic, Connecticut 05226

Boston Indian Council
6th floor No. 2,
ABCD, 150 Tremont St.
Boston, Massachusetts 02111

Pine Tree Culture Center
695 Elmwood Ave.
Buffalo, N.Y. 14222

American Indian Community House
40 E 35th St.
New York, N.Y. 10016

American Indian Cultural Workshop
1165 Broadway No. 206
New York, N.Y. 10001

American Indian Society
519 5th St., SE
Washington, D.C. 20003

American Indian Studies Center
1817 E. Baltimore St.
Baltimore, Maryland 21231

WASHINGTON STATE

Indian Center
1900 Boren Ave.
Seattle, Wn. 98101

United Indians of All Tribes
1407 7th Ave.
Seattle, Wn. 98101

Kinatchiptapi Indian Council
3004 S. Alaska St.
Seattle, Wn. 98108

Spokane Indian Center
1007 N. Columbus
Spokane, Wn. 99202

American Indian Community Center
S 2308 Balfour Blvd.
Spokane, Wn. 99202

WESTERN UNITED STATES

Fairbanks Native Community Center
520 Fourth Ave.
Fairbanks, Alaska 99701

Anchorage Welcome Center
236 E 5th
Anchorage, Alaska 99501

United Indian Action Center
435 NW 22nd Ave.
Portland, Oregon 97210

CALIFORNIA

Native American Women's
Action Council
4339 California
San Francisco, Calif. 94118

Intertribal Friendship House
523 East 14th St.
Oakland, California 94606

San Francisco Indian Center
225 Valencia
San Francisco, California 94103

Bay Area Alcoholism Program
attn: Earl Livermore
1615 High St.
Oakland, California 94612

American Indian Council
4897 Bass Ct.
San Jose, California 95130

United Native Americans of
Santa Clara Valley
448 North San Pedro
San Jose, California 95110

San Jose Indian Center
24 E. San Fernando St.
San Jose, California 95113

Indian Center
2700 Meadowview Rd
Sacramento, California 95832

Sierra Indian Center
3958 E. Shepherd Ave
Clovis, California 93612

Orange County Indian Center
7931 First S
Stanton, California 90680

American Indian Free Clinic
526 E. Oaks St.
Compton, California 90221

Many Trails Indian Club
367 W. Spazier Ave.
Burbank, California 91501

LOS ANGELES

United Native Americans of L'A.
Box 39925
Los Angeles, California 90039

American Indian Free Clinic
921 South Bundy Dr
Los Angeles, California 90017

Urban Indian Development Assn.
Relocation Assistance Program
111 Wilshire Blvd No. 219
Los Angeles, California 90017

Indian Welcome Center
1501 Wilshire Blvd.
Los Angeles, California 90017

Urban Indian Development Assn.
1541 Wilshire Blvd. No. 307
Los Angeles, California 90017

Los-Angeles Indian Center
3346 West First St.
Los Angeles, California

Indian Center
600 S. NewHampshire
Los Angeles, California 90005

CANADA

Port Alberni Friendship Centre
Box 23
Port Alberni, B.C.

Kamloops Indian Culture Center
Box 830
Kamloops, Ca

Kamloops Indian Culture Center
Box 830
Kamloops, B.C.

Canadian Indian Centre
210 Beverly St.
Toronto 130, Canada

Indian Centre
Kenora, Ontario

Amik Assn.
221 Main St. S.
Kenora, Ontario

N'Amerind
613 Wellington St.
London 12, Ontario

Skookum Jim Memorial Hall
Box 592
Whitehorse, Yukon

Tree of Peace
Box 222
Yellowknife, N'W.T.

Indian andMetis Friendship Centre
73 Princess St
Winnipeg, Manitoba

Indian and Metis Reception Lodge
367 Selkirk Ave
Winnipeg, Manitoba

Indian-Metis Friendship Centre
1008 20th St. W.
Saskatoon, Saskatchewan

Indian-Metis Friendship Centre
1102 First Ave. W.
Prince Albert, Saskatchewan

Federation of Saskatchewan Indians
Room 460, Midtown Centre
Regina, Saskatchewan

Native Youth Alliance for Liberation
Box 1846
Edmonton, Alberta

Canadian Native Friendship Centre
10218 108th St.
Edmonton 14 Alberta

Grand Prairie Friendship Centre
10011 102 St.
Grand Prairie, Alberta

Please send us any additions or corrections to this list.
An amended directory will be published at a future date.
All centers listed will receive copies of AKWESASNE NOTES regularly, and we would be glad to get center newsletters in exchange.

Next month's directory will cover tribal councils and tribal organizations. To make sure your People are listed correctly, send us information and addresses. Let us have the name of the current chief or tribal chairman.
Deadline for the next issue: August 5th.

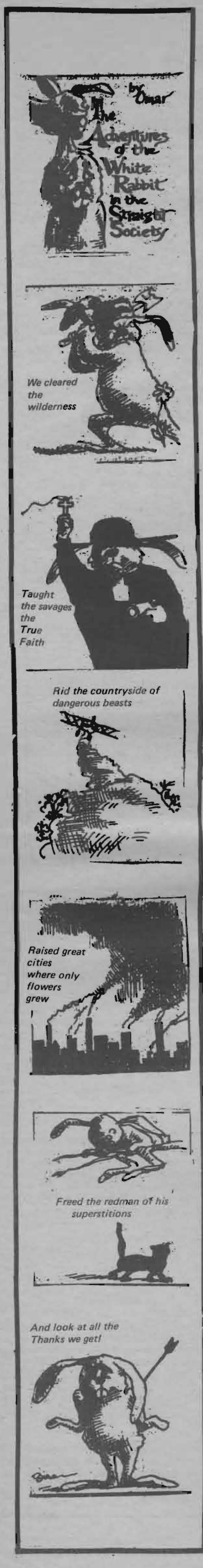
LIST THE FOLLOWING ORGANIZATION IN YOUR DIRECTORY OF TRIBAL COUNCILS AND ORGANIZATIONS:

Name of organization
or tribe:

Address:

Chairman (if known):

(Send to AKWESASNE NOTES, via Rooseveltown, N.Y. 13683)


by Omar
The Adventures of the White Rabbit in the Straight Society
We cleared the wilderness
Taught the savages the True Faith
Rid the countryside of dangerous beasts
Raised great cities where only flowers grew
Freed the redman of his superstitions
And look at all the Thanks we get!

TRIBE, the Indian learning center at Bar Harbor, Maine serving The People of Maine and Maritime Canada, are seeking an executive director AND a program director/developer. Applications should be in by July 31. The Board of Directors are Indians from the communities the Center serves.

Inquiries: Recruitment Project, TRIBE, RFD 1, Bar Harbor, Maine 04609 USA.

THE ARMY DOESN'T LIKE US — This newspaper is not an authorized publication at Fort Leavenworth Disciplinary Barracks. We have written the commanding officer explaining that any newspaper which is read regularly by U.S. Senators, is in most major university libraries, the Los Angeles, Cleveland and New York City Public Libraries, Federal Prisons in Washington and Colorado should not be a threat to the US Military. Write your own Congressman and ask him to see that Indians in the Barracks are allowed to read their newspaper.

"ILLICIT COHABITATION" is under attack by Robert Fox, chairman for Law and Order of the Three Affiliated Tribes of North Dakota. Seems as if the tribal law code adopted under the BIA says that "Any Indian who shall live with another as husband or wife without being married to such person shall be deemed guilty of illicit cohabitation, and upon conviction thereof shall be sentenced to hard labor fora period not to exceed six months." Fox says that unless those in violation correct the situation voluntarily, the Council will order the BIA police to enforce the law leading to the arrest and prosecution of the "suspected parties."

WANT TO BECOME MISS INDIAN AMERICA? The present holder of the throne, Virginia Stroud says, "If you're the Shirley Temple type, this is the job for you."

TWO YELM POLICEMEN have been charged with oppression under color of office, a gross misdemeanor under Washinton State statutes. Indians there have long complained about the pair, Marshal Bill McCluskey and his assistant, Mike Volesky. The charge, laid by Prosecutor Smith Troy after an investigation by the Thurston County Human Rights Commission, alleges that during the arrest of two Indian boys for drunkenness that they were unnecessarily maced.

Information Exchange

MICKEY POSLUNS who has helped the People of Akwesasne in legal matters and other ways, has worked up a series of tapes uaeful for teaching, for discussion groups, or for rebroadcast. The list below is a start on what hehas available, with more on the way. He is interested in obtaining tape recorded material of general interest, edited or in raw form, to make up new programs for distribution. All tapes are at 3¾ unless otherwise specified. Cassettes are available upon request. Write Posluns at POBox 61, Aylmer East, Quebec.

1. SOUNDINGS by the Mohawk People of Akwesasne. A 30 minute radio documentary on the history of the Longhouse, and the reclaiming of Stanley and Loon Islands in the summer of 1970. 26 minutes $5.00

2. MANIWAKI INDIAN BOY: A CBC TV crew retraces the steps of a civil liberties investigator when a young Algonquin Indian is shot by a constable at Maniwaki, Quebec. Now includes a summary of the findings of a public inquiry handed down six months later. 30 minutes $5.00

3. THREE MESSAGES BY RAY FADDEN — Mr. Fadden is owner of the Six Nations Museum, and tells how most Europeans in North American lead lives closer to the Indian way than to their own forefathers. He also reads from wampum belts to give Iroquois history. $5.00 30 minutes

4. I AM A MOHWAK — Ernest Benedict, director of the North American Indian Travelling College, spoke at two teach-ins following the Bridge Blockade at Akwesasne in December, 1968. Here is how he looks at the Jay Treaty giving a free border to North American Indians, and at Canadian Law. 15 minutes $3.00

5. NORTH AMERICAN INDIAN TRAVELLING COLLEGE — The National Film Board of Canada produced a film around the hopes and aspirations of the founder of the College. In the sound track, Ernest Benedict tells how the college will fashion itself around the needs of the people it visits, according to how the people themselves spell out those needs. 20 minutes $4.00

6. Tapes number 4 and 5 on reverse sides of the same tape. 35 minutes $5.50

7. THE TRIAL IS THE PUNISHMENT — part one of a series on Indians and the Police. A young fisherman at Akwesasne who had just joined the Longhouse, is arrested by the Royal Canadian Mounted Police for a serious crime committed when 15 witnesses say he was on the American side of the border. 30 minutes $5

8. WIDJITIWIN — Alanis Obomsawin, an Indian singer, visits an Ojobway Cooperative in Northern Ontario where people are learning to use the new technology to preserve their traditional community. 30 minutes $5.00

9. COMING SOON: Indians and the law in Canada a discussion by Indian leaders, social workers, and lawyers as they look at the legal framework spelled out in recent Indian cases. Price to be set.

10. IROQUOIS SOCIAL DANCE MUSIC — 30 minutes, $5.00

THE GREEN BERETS are getting their pacification practice on the Northern Cheyennes in Montana. Assisting them are 5 men from Psychological Operations. They are "building roads and bridges and fireplaces and working with health care. A military policeman is working with Law and Order to teach the tribal police additional techniques. Perhaps this is the Vietnamization of the BIA.

MARCUS WELBY STRIKES AGAIN — The April issue told of the highly racist comments on the Marcus Welby M.D. television show, in handling an Indian theme. Last week the show featured an Apache physician who was afraid to return to the reservation to face "omens, superstition, and poverty." Marcus gave him encouragement, telling him, "other men have overcome their heritage." If you don't want to overcome YOUR heritage, find out who sponsors the show in your area, and drop them a line.

" THE JICARILLA APACHE TRIBE OF AMERICAN INDIANS presents "A Gun Fight". That's what it says at the beginning of the film. The New Mexico tribe invested $2 million for the Hollywood film which has nothing to do with Indians.

AMONG "ANIMAL BABIES" pictured in the new children's Golden Book Encyclopedia are elephants, robins, frogs, sea lions, giraffes — and papooses. Published by Golden Press in New Yor and written by Bertha Morris Parker (formerly of the University of Chicago) the "accurate, fact-filled volume" is "authoratative. . .and entertainingly written and illustrated to make learning an adventure." "Many baby animals look like their parents" states the text. Several Indian associations are promising to see what they can do to educate the educators. (AIPA)

MRS. VIRGINIG DRIVING HAWK SNEVE of Rosebud, South Dakota, won a $500 award from the Council on Interracial Books for Children with her story, *Jimmy Yellow Hawk*. Prize money was put up by the Association on American Indian Affairs. A new contest has opened, and entries can be sent to Council on Interracial Books, 9 East 40th St., New York, NY 10003. Get an application and instructions, first.

CONTEMPORARY TRIBAL RELIGIONS will be the subject of a one-hour TV film being made this summer and fall by Soos, Ltd., a graphics and film production service in Cheshire, Connecticut. Footage will be shot at Pine Ridge, South Dakota, and various locations in eastern Oklahoma, the Pueblos, and the Hopi Nation. The Native American Church will be centrally featured in the privately-financed film.

WE LOSE SOME OF OUR BEST PEOPLE THAT WAY: 27 Haskell students from 18 different tribes have been placed in the offices of various federal agencies here in Washington D.C. for on-the-job scrutiny and experience for the summer. The new tribes the People will have include Defense, Labor, Interior, HUD, FCC, Agriculture, Vets Hospital, Home Loans, and the BIA.

A SWEDISH MUSICIAN who admires Indian culture has a new rock record out, Men of Dakota. He is Don Curtis, who urges in music: "I know that all of you are brave men so I can only tell you to do your best — Now we gonna dance and keep on drummin' " He would like to come to North America to sing for the Indians.

EDUCATION AND TERMINATION HEARINGS will be held in Washington on July 19 and 20. Senator Henry Jackson's education bill will be aired before the subcommittee on Indian Affairs, and his anti-termination resolution SCR 26 will be discussed before the full committee for interior and insular affairs.

WANT A CIGAR STORE INDIAN? Rudolph Haffenreffer, board chairman of Rhode Island's Narragansett Brewing Company, has the world's largest collection.

ONEIDA IRVING CHRISJOHN of Southwald, Ontario, is the newly-appointed head of the Indian Defense League of America. He had been acting on behalf of Chief Clinton Rickard before his death last month. Chrisjohn is also active in the development of a reconstructed Attiwandrian Village near London, Ontario.

ONTARIO'S I O D E is raising $15,000 for a community hall to be built with Indian labor at Attawapiskat, near James Bay.

COMPOSER LOUIS W' BALLARD, Quapah-Cherokee, is preparing a score for a new opera based on a book by Pulitzer prizewinning Kiowa novelist N. Scott Momaday, who will write the libretto. The opera will have its premiere at the JFK Center for the Performing Arts next year during a symposium on Native American Arts.

EASTERN SEABOARD COALITION OF NATIVE AMERICANS now plans its organizational meeting for September in Boston. On the agenda: examination of gaining federal recognition and to unite Eastern urban groups, federal communities and those with state recognition, and Indian groups not recognized by any government. For information: Rayleen Bay, Boston Indian Council, ABCD, 6th floor, 150 Tremont St., Boston, Massachusetts.

HANK ADAMS, executive director of the Survival of American Indians Assn in Washington State and recent target of a night vigilante attack while fishing, will receive the National Education Association's Abraham Lincoln Award for "courageous actions in pursuit of equal opportunities."

LLOYD OXENDINE has been working with the Museum of the American Indian on an exhibition of his own works, and those of Peter Jemison (Seneca), George Morrison (Chippewa), Neil Parsons (Blackfoot) and Fritz Scholder (Mission). The New York City museum is open from 1 to 5 except on Monday. Admission is free. Oxendine is also getting the Metropolitan Museum of Art in conjunction with the Native North American Artists organization to show contemporary paintings sometime in the autumn.

THE ART STUDENTS LEAGUE of New York City is offering full scholarships to American Indians who have ability in painting, sculpture, commercial art, and related fields. Materials will be furnished. Contact Oxendine at Native North American Artists, 256 W 108th St., New York, NY 10025.

"AND WHEN THE EAGLE DIES, there will be no keeper of the land", sings Floyd Westerman on his album. A prominent Wyoming rancher has been brought into court on charges resulting from the deaths by poison of 50 eagles. He is Van Irving, of Casper, former president of the Wyoming Stockgrowers Association. Carcasses of seven antelopes put out for bait contained enough posion, according to investigators, "to kill every animal in the state," including people.

FRITZ SCHOLDER'S exhibition of controversial paintings on Indians is at Jamieson Galleries in Santa Fe, New Mexico. Fritz says he has tried to paint the Indian as a person, not as a stereotyped curiosity. Paintings of Indians shown frozen in the snow, drinking beer, or holding a cat are overdue."

FRITZ SCHOLDER

BIA INDIAN SMALL BUSINESSMAN OF THE YEAR AWARD goes to Fleming Begaye, Sr., of Chinle, Arizona, who has a wide variety of enterprises including a service station, hardware, feed, auto parts, sporting goods store, restaurant, office building, and ranch.'

INDIAN HEALTH CARE and the long range mission of the US Public Health Service will be examined by an eight member committee of "distinguished" citizens just appointed by HEW Sect. Elliot L. Richardson. Although PHS is a major factor in Indian health, no Indians were among those named.

JIM WILSON'S LEAVING OEO to head the Southwest Cooperative Educational Laboratory in Albuquerque. Wilson was the director of the Indian Division, but is an acknowledged Democrat. Unfortunately, the SCEL has been a target of criticism for area Indians — and by Chicanos who had hoped that a Chicano director would be appointed to improve educational set-ups for Spanish-speaking peoples in the Southwest.

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COMMENTARY:

NORMAL BABY PROPERLY DRESSED.

A book put out by the US Indian Service in the 1930's warned of the evils of the cradleboards. "This is not good for the baby as it restricts the baby's movements. How would you like to have yourarms and legs tied up so you could not move them? It is natural for a baby to want to work its arms and legs, and we must not stop him from doing so." The photo above was included to show how to dress a baby to be "proper".

The photo below is a Navajo mother and baby, in cradleboard. Doctors now acknowledge what Indian people have long known: muscles do not develop until they have work to do, and the "Isotonic" exercises now popular use this principle. In addition to increasing physical development, the upright position of the board gives the view of the world which the baby will see later, not a ceiling above a crib. And of course, the portability of the cradle board enables baby to stay closer to mother at all times. Maybe grandma wasn't so dumb and "uneducated" after all.

— Photograph by J. H. McGibbeny

NOTES: I really wish to receive your wonderful paper and to commend yourselves on a most excellent job. I am beginning an all Indian Society

Stay of one heart, live of one teepee, smoke of one pipe, shine of one sun, then the eyes of the Great Spirit will know not sorrow for his children. May the Great Mystery make sunrise in your hearts and lodges, my sisters and brothers. You are all in my heart.

Mis-ta-tim (Mandan/Lumbee)
Teheran, IRAN

NOTES: Isn't it ironic that the "noble and great U.S. government" has to steal Alcatraz twice in order to make a "park" out of it from native Americans who would have kept it in a wonderful and natural state?

Steve Ruddick
Lawrence, Kansas

NOTES: As you know, we have petitioned the the United Nations to look into our situation here, and also to establish a permanent native American Indian delegate in the General Assembly.

We have been informed by the UN that our appeal will be dealt with by the Economic and Social Council Division of Human Rights. We believe this petition is of great concern to all Indians of the Western Hemisphere.

We ask all possible support from the readers of AKWESASNE NOTES. This can be done by writing:

Secretary-General U Thant
(Refer to: SO 215/1 USA
United Nations Building
New York, NY 10017

Just state the writer/organization/tribe fully supports the "Appeal" to the United Nations submitted April 19, 1971, by the Treaty Indians of the Columbia, Inc. If you want more information, or if you will inform us that you have written the UN, we would be glad to hear from you.

Leo Alexander
Treaty Indians of the Columbia, Inc.
Box 5, Cooks, Washington 98605

NOTES: This letter is to inform you of the recent struggles of the Pottawatomi Prairie Band of Indians. It is more than just a dispute over tribal leaders. At the root of the conflict is the determination of American Indians to survive as a people.

In order to control us and get us out of the way of "progress", the U'S' Government established the Bureau of Indian Affairs. When treaties which took our lands were forced on us at the point of a gun, it was the Bureau of Indian Affairs which did the negotiating. We will soon present to the public a document proving how the BIA in collusion with the railroads and corrupt public officials robbed the Pottawatomie people of most of their lands in Kansas. Much of the great wealth ofthe state of Kansas got its start at our expense.

While we Pottawatomie still recall the past, we bear no grudges against anyone. What is past is past. We want to be friends and good neighbors to all decent people. We are concerned with the present and we look to the future.

But today, the Bureau of Indian Affairs operates much the same way it did one hundred years ago. The BIA still treats us as a conquered people. Indeed, the entire U.S. Government includingthe judiciary treats us as wards.

We have been forced to vote in an election which the court holds to be illegal. Yet the court, as in most cases involving Indians, fails to claim the jurisdiction to remedy an illegal act of a federal agency.

FRIEND: For a doctoral dissertation, would you publish a request for any historical or social information related to the Southampton Shinnecock? I am interested in family relations, photographs, records of those of past or present note, and data on new residences of former Shinnecock Reservation people.

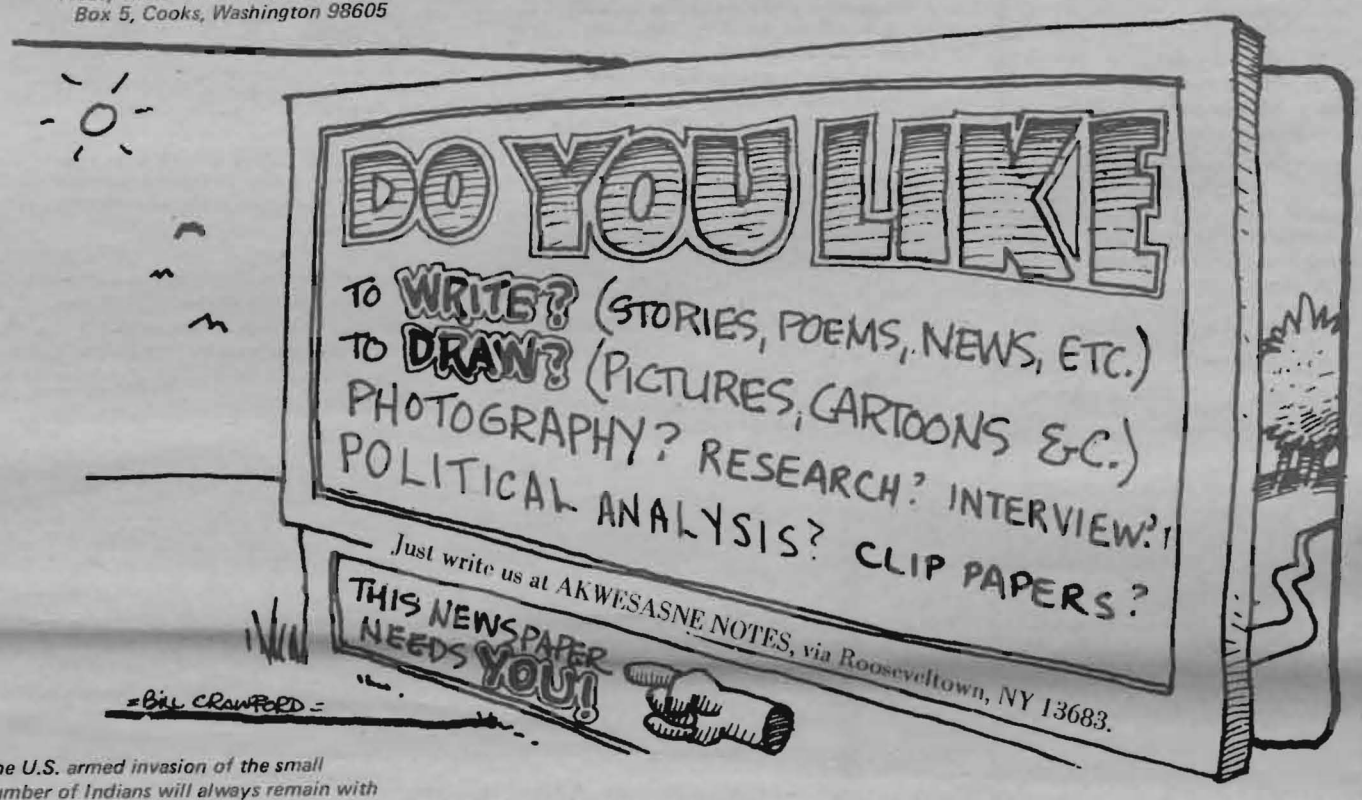
Harvey G. Laudin
Dept. of Sociology & Anthropology
C.W. Post College, Long Island University
Greenvale, NY 11548

AKWESASNE: I recently went into a department store and I noticed a small electric horse. Attached to it was a toy pistol, and in front of it was a box with a picture of an Indian village with faces of Indians that moved back and forth.

It was a shooting gallery for the kids with pictures of Indians as the targets. They just drop in a dime, hope on the horse, and see how many redskins they can knock off.

Just another way this society instills hatred and violence into the minds of its young. Isn't there any way to stop this disease?

Little Wolf (Passamaquoddy)
Springfield, Massachusetts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TO DRAW? (PICTURES, CARTOONS &C.)
PHOTOGRAPHY? RESEARCH? INTERVIEW?
POLITICAL ANALYSIS? CLIP PAPERS?
Just write us at AKWESASNE NOTES, via Rooseveltown, NY 13683.
THIS NEWSPAPER NEEDS YOU!
=BILL CRAWFORD=

The U.S. armed invasion of the small number of Indians will always remain with us. How can President Nixon talk of a just and honorable end to the Vietnam War when there is no justice at home?If this is Nation under God I would hate to see what Satan is like. LET MY PEOPLE GO!

Jacqueline Platt
Ironclequoit, N.Y. (Mother Earth)

AN OPEN LETTER TO WILMA VICTOR (SPECIAL INDIAN ASSISTANT TO THE SECRETARY OF THE INTERIOR: Madam: Having read your "don't generalize about the Indian" in an eastern newspaper. "We are members of our tribe our nation, our locality, our state. . ." you added.

Through what swill-barrel of legal and/or illegal chicanery and bland sophistry am I, Oglala Sioux No. U-10,909, a "citizen of the State of South Dakota?"
My sovereign domicile being in the Indian country of the Pine Ridge Indian Reservation where there is no South Dakota state jurisdiction or common law — show me by what law in the white-man's Christ's green earth is it even BESTOWED on me? Was I consulted? I was BORN to the allegiance of the Teton Sioux Nation. . .

. . . Yettoday in broad day light the wasicu (white man) is still stealing our land from us — the same ol' game of four-letter wording the Injun. In spite of the 1968 Civil Rights Act we can't seem to do a damned thing about it: ouralleged rights violated every day; that is why! I must think! and think! and keep on thinking! to figure out and/or conjure up something! some way! to enjoin the untouchable Secretary of the Interior! to lay his very soul prostrate on the Bloody Altar of Liberty. . . flay his despotic hide bare! before the free governments of the world. Expose his tactics to the whole world. In his photograph, he looks likea fine fellow, and it seems almost inconceivable — that he doesn't know! he is a tyrant?. . . the both of you there in the newspaper, baring your bicuspids for all the Injuns to see. . .

C. Hobart Keith
Chief Judge, O'glala Sioux Tribal Court
Teton Sioux Nation

We are announcing the beginning of a national campaign to have Public Law 25 USCA 2 removed from the books — this is where the BIA gets its powers from. 2) We seek federal legislation to protect Indians from federal agency interference in their internal affairs. 3) We seek federal legislation to strengthen the rights of Indians to have their cases heard in coutt.

We call on people of goodwill, layman and public official alike, to support us in our interest, in their interest, and in the interest of a better America.

Lester L. Jessepe
Secretary, Pottawatomi Prairie Band
Mayetta, Kansas

(The elected leadership of the Prairie Band held its annual election June 5, with over eight times the number of voters as in the previous year. However BIA Commissioner Louis Bruce called for an election the following week "at a time and place which violates our traditions and past practices." The Tribal Council took the case to court, where US District Judge Stanley found that under the Tribal Constitution the BIA did not have the right to call an election — but that the court had no authority to prevent the BIA from doing what it did. The Editors)

NOTES: Someone has taken the liberty of placing my name upon your mailing list. And I am grateful.

Moreover, I find myself intrigued with your paper and your movement beyond what I would expect. I am not an Indian, nor have I had but sparce dealings with Indians. Why then did I read your paper from cover to cover?

I think it has something to do with the Indian culture itself. . . in which there is a very heavy dosage of things for which ever larger numbers of people in this country are seeking fervently They are things spiritual, psychological, sociological, economic and even technical that have come somehow to be mightily allurring to a growing class of indigenously-bred refugees from the Culture which spawned them and nearly annihilated you. . .Take pride in what you have been able to salvage, maintain, and revive of your culture; it may well be that it has a heavy role to play in the coming times for people not only your own.

The American Indian has something to be envied: he already HAS a culture which weathered countless centuries, and it has done so in the very land where he finds himself today. His Culture is not conjecture, nor is it borrowed, and that gives him a stance of pride and assurance that this emergent "newculture" can not yet have. From that posture, the Indian has much to teach, and there are many who need to learn.

Gordon Yaswen
Montague, Massachusetts

***BROTHER:** Thank you for sending me your paper here at Jackson State Prison. I really enjoy reading it and especially being able to follow the developments in the Pitt River and Black Mesa struggles.*

John Sinclair

The White and Black Experience

IN ANSWER TO THE WRITER FROM A NEW MEXICO PUEBLO (UNSIGNED) IN THE APRIL ISSUE

An open letter to whatever-his-name is that wrote from a New Mexico Pueblo. First, if you work with the Indians in the right way and appreciate their cultures and understand their problems, the Indian people would have been glad to see your signed name.

Second, I have never heard or read in AKWESASNE NOTES where all white people are bad, but I'm beginning to wonder (I am white but raised among Indians).

Third, you say and use the word "historically". Who wrote all the history and put it into words to suit his people?

Mister, don't forget when we came over here, the Indians were friendly and showed us how to exist in this country side.
I do not withhold my name.

Mrs. LeeMcVety
Piqua, Ohio

NOTES: I direct this to the unsigned letter writer from a New Mexico Pueblo.

In your three-point appraisal of the AKWESASNE NOTES you place yourself with the overwhelming majority of whites who have historically as well as currently, recoiled from anything which points to truth about their race.

First, all whites are not bad. They are indifferent. Indifferent to the extent of nearly eradicating an entire race in order to maintain their indifference.

Second, all Indians are not good. We are not all good because historically, and to the present day, we have not all buckled to this oppressive indifference.

If the "completely negative attitude" of the AKWESASNE NOTES is going to turn off a lot of people, we do not need them. I am afraid, in spite of your many years of working with and for the American Indian, you and he have been in separate canoes.

Leonard Pocknett
East Orange, N.J.

NOTES: It appears, in spite of the fact that this gentleman has been working with Indians he has missed the concept of the objective of the paper. Also, it appears that he is rationalizing so as not to let the facts presented in this paper affect his self-esteem. He attempts to attack the newspaper instead.

Many of the articles of this paper appears to be a compilation of worthy articles taken from other papers to give the reader the facts from various parts of this continent – a considerable aid in helping them become aware of Indian injustices.

It is true we must have come out on the short end of the deals. Certainly fair deals with the Indian could not have been as numerous as the author of the letter assumes since the Indian is left with nearly nothing today.

As a Christian to a Christian, I agree that all have sinned and come short of the Glory of the Great Spirit. However, I feel that the author has missed the point. Being an ancestor of the conqueror and indoctrinated in a "one-sided" history plus working with the Indians (holding a position to look down and help) the author's high self-esteem for his own people was most likely shaken by the facts of this paper and rather than become humble, he retaliated by a letter to the newspaper.

...The Indian child must read a history, while being educated, which not only tells of his ancestors defeat (which is traumatic enough) but also have it presented in such distorted fashion that the Indian child s whole personality is shattered, thus making him feel too insecure to do anything...

This paper then serves many purposes: 1) it is informative. 2) by presenting facts in other areas and letting the reader know of good books. 3) attempting to raise the Indians self-esteem by giving him something to be proud of. . . Yes, "better red than dead."

Thank God for people like Pauline Burton, of LongBeach, California, for she was not too egocentric or prejudiced to comprehend the AKWESASNE NOTES in depth.

L.W. Custalow, M.D.
Secretary, American Association of Indian Physicians

NOTES: I just finished reading the April issue of the Notes. I don't know whether to hang myself or burn at the stake. I didn't kill any Indian babies yesterday. I didn't violate an Indian man or woman today . . .

Wilma L. Victor is a knowledgeable woman. She says it's bad to generalize the Indian. So OK! Why do the whites have to be subjected to it then?

I was born an Anglo. Nobody consulted me about that. . . Maybe even stranger, we are that nasty name of Christian. We're better people because we are. You're talking – I'm trying to listen. Hating is bad for your people. It is what made things the way they are.

I won't bug you – if you won't bug me – OK? I'll even try to listen and understand. Keep your cool or you'll get yourself an Anglo ulcer. They hurt pretty bad. Sometimes things stink in the Anglo world too.

Noreen Pranger
Brush Prairie, Washington

COUSINS: Please continue sending me AKWESASNE NOTES. Yours is a very rich and beautiful heritage, and news of it should reach all people.

Your paper has brought home to me more clearly than anything else my – and all white people's racism. But by confronting it, we are better able to eliminate it. I can only hope I can continue to grow and to learn as much as I have from AKWESASNE NOTES in the past year.

I am enclosing a small donation to help you in your work. Maybe next year I will feel enough solidarity with you to begin my letter to you as my brothers and sisters.

Bill Henning
Bronx, New York

EDITORS: I am very impressed by the depth and the diversity of your coverage on Indian affairs.

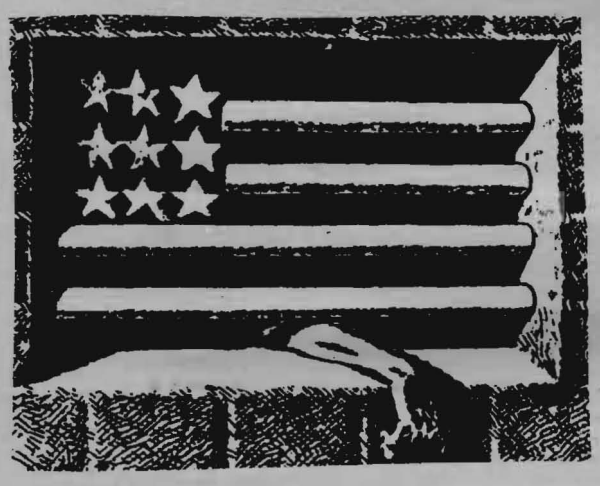
I hope you will continue to keep me informed through the medium of this excellent newspaper.

Ronald V. Dellums
Member of Congress from California

NOTES: Instead of asking my parents for money, I'd rather earn the money for the paper paper by myself. My contribution will come soon.
The AKWESASNE NOTES is rather radical in its approach, although I do understand that radicalism is the only way to make progress. For some reason, after I finish reading 'the NOTES' I feel embarrassedand somewhat partly responsible for the Indians social, economic, and political poverty in "the land of the free and the brave".

Being of white skin, upper-middle class, and Jewish, I would like to apologize for the Indians' grief (I know it means actually nothing, but it makes me feel a hell of a lot better.) I do hope my apology is accepted. If there is anything I can do to help the newspaper, don't hesitate to let me know.

Alice Roshkind
Hastings-On-Hudson, New York



TIME

My time is slowly coming to an end –
My life will soon become real again.

I've been at a standstill for a long time now
Just barely making it, not caring how.

I will leave here with no regret –
except for the days I hurt and the nights I wept.

Have I learned anything? I can't really say.
But the old saying goes, if you play you pay.

I've learned bitterness, I've learned hate.
Tell me now, is this my fate?

Will I walk free with a heart of stone?
Will my life always be unknown?

Or will I think about the things I've done
and know I'm more fortunate than some.

I've lost nothing, I've gained less;
just let me go, give me a chance for happiness.

David M. Antone
American Indian Cultural Group Newsletter
San Rafael, California

NOTES: I have hopes that perhaps you, or someone active there may be able to help me in regards to obtaining employment. I am due to see the parole board in August, at which time I hope to obtain my release on parole. I would like to submit suitable employment plans at that time if I can. I would like to stay in the Rochester (NY) area, but I would accept work in any locality if need be. It would certainly be appreciated.

Kendall Toothacher T-24661
Attica Correctional Facility
Attica, N.Y. 14011

INDIANS IN PRISON

NOTES: The paper is the most moving reading material I've had achance to read in a long time.

I need some help and hope that you or your readers can take it to your hearts to help me, if possible. I am in a prison in the state of Washington, a Metis with Cree Indian blood. When I'm ready for parole, I want to leave this state and perhaps attend school somewhere, but I want nothing to do with living amongst all white people again.

If you know of any Indian community that is together and wouldn't mind a Metis, plus an ex-convict around, could you please tell me of them and their whereabouts?

I don't want to get into any more trouble, and I don't want the parole board to place me back into an all-white hell again. Can you see what I'm trying to get across?

I'm young 20 years old, and have a natural talent in art. I'll be going into carpentry shop here and am a hard worker. I can provide for myself, but I want to be with people who care – the whites don't care for each other so now I look to my Indian brothers.

I know I don't look very good because I'm in a prison, but I am a brother looking for help and any suggestions from anyone; I want to be helped, and to help our people if I can.

Guy LaFontaine No.62445
P.O. Box 900
Shelton, Washington 98584

NOTES: Here in Auburn Prison, we can depend only on AKWESASNE NOTES for any culture we may get as there are no books available (other than one-sided school history books) that we can obtain and read in spare time.

One problem I would like to bring up is the need for employment when we are ready for parole. It is extremely difficult to obtain a decent job from in here, merely on the strength of a letter written to prospective employers. I know there are quite a few Indians faced with unemployment, and these people are on the outside.

Bernard Elm No. 60605
Auburn, N'Y.

I AM A PRISON

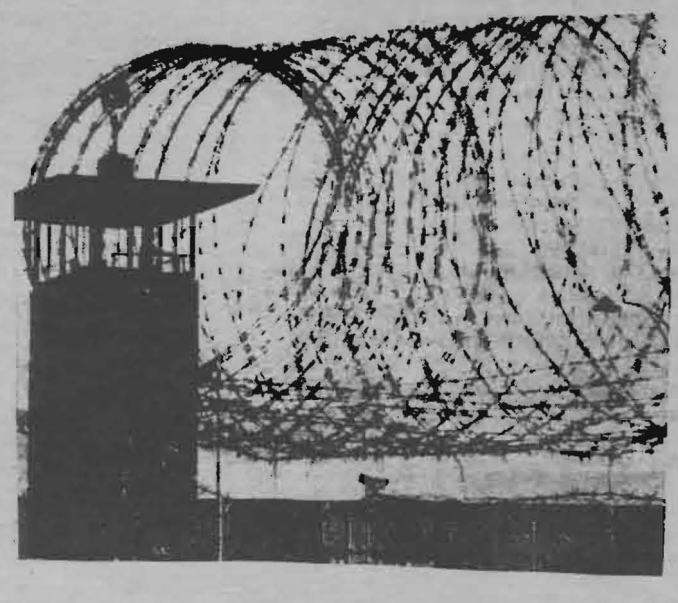
I am a prison. Within my walls is a world completely different than any other world, yet basically the same as other worlds. I am a guardian over men and women not by choice but by necessity. There are those who say my personality and character are bad. There are others who fight to keep it that way. I have no say in the matter.

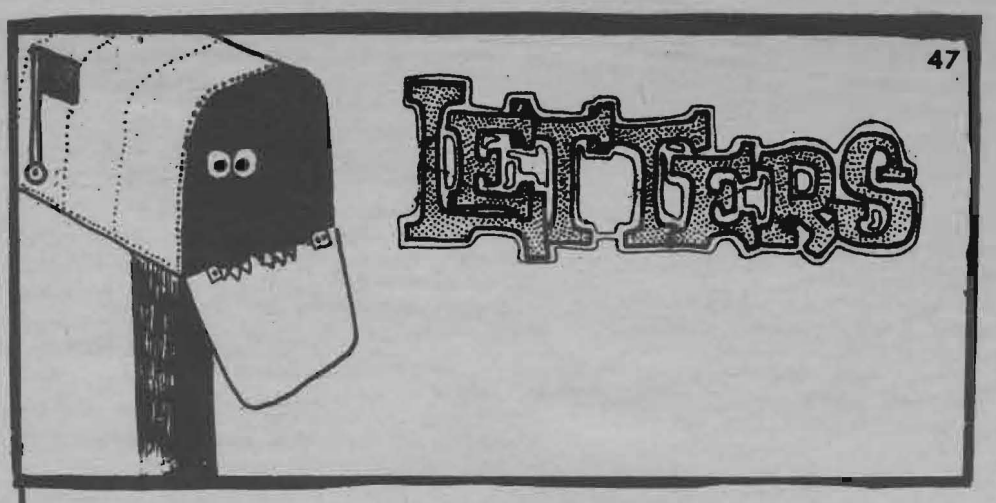
I am a home for many men and women. People screaming for the chance to correct their mistakes, pleading for society not to consider them a contagious disease and to give them the opportunity to prove they have found a cure. Men and women crying out in the middle of the night for their loved ones. Men and women who have found themselves clutched in the hands of trouble and lack the knowledge of knowing why, wanting desperately to prove to themselves that they are not a stereotypical prison inmate – dumb, treacherous, without feeling, sick.

I am a prison. I am not a handsome thing. My outward appearance is ugly. My conditions are bleak. I can only try to improve the conditions with what I have. It isn't much. The dinginess of my confines breeds hate, greed, perversion and misunderstanding. I try to rehabilitate, but what can I really do?

To put a man or woman behind my walls and forget about them is a crime against the moral standards of even the lowest form of society. Would you want it to happen to you? That is a question that needs answering.

Donald Rex Lane
Box B-13370
Folsom State Prison
Represa California 95671





NOTES: Here at Howell High School, I am sharing a class concerning the American Indian; it is based on Stan Steiner's book The New Indians and your paper. We use many different methods: talking, cookouts, hikes, but I feel we are starting to increase an awareness of your people and their way of life. I would like for you to know that you do have some non-Indian friends who share your concerns and are atternpting to do something about them.

For our final "exam ' the students were presented with this statement: "Assume you are an Indian on Alcatraz, and you are approached by an reporter who wants to know what this is all about." The following are two examples of the responses of students. We are involved in studying your way of life because we see so much there to fill the empty void of our way.

Ted Klontz, Howell, Michigan

"To begin with, I have had dealings with white men of your kind before and I don't trust you at all. I don't trust your motives or your intentions. You come here and ask me why I am here on Alcatraz, what I hope to gainby being here, but I don't really believe you are sincere in your quest for understanding. I don't believe any white men look deep enough or far enough ahead when they seek to understand.

It is not just one thing that happened recently that brings us to Alcatraz. Not just a few things about whitesociety we happen to disagree with either. Our reasons aren't materialistic. . . Indians value their land very highly, but not in such financial terms asa white man. The Indian lives on the land, takes care of the land, shares the land, gets his very inner spirit from the land. He loves the land and cherishes every green growing thing on it, every little animal or insect living there too

From the beginning, the (white man) has tried to push his civilization on us, his culture, ideas,values, religion, everything he has come to think of as being the best things of life. But we just don't want it.

...Our Red Power Movement doesn't want any kind of power except to govern ourselves. We don't want to push off our society on other people. We only want to be free to practice itas we see fit. White man probably wouldn't be able to get along in our kind of living anyway – at least not without a lot of rearranging of thought and attitudes. . . .

Denny Jackson

Is part of the reason you have occupied Alcatraz to give rights to Indians?

Not really. We're just wondering why everyone else has first choice over the Indian. Why is it that construction companies factories, realtors, commercial businesses, even private white individuals are all in line in the lands of this country in front of the Indian? The reason we're here is to make the people of America ask themselves that question. . .

Are you a Christian?

. . . Religion is individual and cannot be shared. It would do no good to discuss my beliefs with another person because mine mean nothing to him and his nothing to me...

You say the Indian's standards are different than the white man's. Do you mean better?

An Indian doesn't merelyenjoy life; he celebrates it. The white man holds it out at arm's length to study it and says, "How nice." The Indian becomes life It's a sort of empathy. I do feel, however, that the youth groups are closer to the Indian ways than any generation has come before. . . . You asked about my religion? My religion is life.

You are against organised religion?

No, but I'm not for it. The Indians don't persecute someone for their beliefs. We know that no good will ever come of it. We don't hold the white man's view; but they fail to recognize that. They think we have the same standards as they. . .

Ralph Duby

TO RED PEOPLE WHO ARE CONCERNED:
Everytime I pick up a newspaper or book written about the Indian I see one paragraph: "Yes, the American Indian is putting down the old ways and taking his rightful place in society."

How sad to let the white man be so joyous about your destruction. He is so happy to have you at his side, wearing his clothes, eating his food, sleeping in his bed and teaching you how to deny your Indianness. Are you not a little sad, or have you forgotten?

You gave the European his society, his government, his way of life. He would not have survived the first winter. So tell me, red man, have you no forethoughts or hesitations before you join the mainstream? Your rightful place is as before: the teacher, the statesman, the rightful leaders.

So think again. Your greatness should not fade. Bring back the old ways. Join and rebuild Eden.

Ileta
(a Cherokee Halfbreed lost in the mainstream)

NOTES: By all means continue to send me AKWESASNE NOTES. I read every issue from cover to cover and usually pass it on to concerned friends.

Raymond Friday Locke
Editor, MANKIND Magazine

FRIENDS: I am excitingy – elatedly surprised at the progress of our sheet. AKWESASNE NOTES has changed 1000% for the better.

I am a poet – sometimes. After viewing the poetry in the paper, I see I have much to learn about honesty – a truly fine experience. You have much wisdom.

May much light come your ways,

Ernie Tubbs Jr & family
Kew Gardens, NY

NOTES: With all the correspondence on Indians on stamps, how come nobody lists the one of Chief Joseph?

Rachel Welch
Washington, D.C.

NOTES: New Morning is a recently opened bookstore in Hartford. We stock movement literature to be sold or read for free in our reference area. We operate collectively, are anti-profit, and do not pay salaries. YOUR NEWSPAPER IS THE HOTTEST ITEM IN THE WHOLE STORE! Send us twenty more copies.

Brad Fields, Jr.
Hartford Connecticut

(Readers can help to spread the word by asking bookstores in their area if they wouldddisplay NOTES for resale. They can get a sample bundle of six for $2, or can send us 35 cents for each paper they actually sell. Editors.)

GOOD PEOPLE OF AKWESASNE NOTES: Your paper helps me to be happy and hopeful in these sometimes sad days of unrealness. A feeling of joy overcomes me, thinking of the spirit of the people who are struggling against oppression.... I have wanted to spend some time at the Polynesian Culture Center in Hawaii learning of my own forgotten culture; but it is important for me to learn about the realness of a sister culture.

May you always be in the circle of life. . .

Pineapple Whitcomb
Defiance, Ohio

FRIENDS: I enjoyed the May issue so much, especially the article, "A Sioux in Suburbia." Secondly, would it be possible for you to send me some issues to take to the Pawnee Homecoming to sell there?

When I saw your article about the 1970 census of American Indians, I couldn't help but wonder about the figures for Georgia (2,455). I had no idea there were this many Indian people living in this state. Also, I wondered about the entry of Hawaii. Can you help me with these questions?

Andy Lett
Decatur, Georgia

(We are hoping to publish a booklet and a map based on the 1970 census in the United States and the 1971 census in Canada. But we need some researchers who have access to a library with the Census Reports. If you would like to help prepare the report for your state or your Indian Nation, please write us for instructions. The Editors.)

TO THE PEOPLE: I am making a report to you. I was made homeless by the government taking my land for the bombing area. The worst part of this deal is they had a policy that you can't sell the land unless you build on another. So my wife, nee Ellen Little Crow, sold her land and built on my land in the bombing area. So after that they gave ten days to move out. These lands that I mention were never taken out of government trust.

Congress passed it in 1934 that the Indian could set up a self-government. So the Oglala Sioux tribe accepted the self-government and adopted it in 1935. The U.S. Commissioner John Collier said this would not infringe on your Treaties, but will give you two avenues: your constitutional rights and your sovereign rights.

1868, Article 15, is this reservation is our permanent home till the grass stops growing and the rivers stop flowing. Article 12 we are not supposed to participate in war, but they took ours for war purposes and used it for bombing area. Article 16 that no part of this treaties can be altered or changed without the consent of the seven bands of the Sioux Nation. Yet some of these lands were turned back and some retained for state parks.

In closing, I want to relate to you that I was made homeless in November 23, 1970, by a fire. I have three sons in the Disabled American Veterans. I hope and pray that someone will help us find a new home. We also are entitled to GI Loans, but I cannot get a loan on land held in trust. Hopeless.

Garnett Goings
Pine Ridge, South Dakota

RARIHOKWATS: I am now in Redding, California, or very near to it, outside of a place called Toyon, an ex-Job Corps Center, near Central Valley. Several Wintuns under the leadership of Chris Ryan, and several veterans of Alcatraz along with the family and myself, occupied the center and eventually it was turned over to us. Now this place is all ours and will serve all FREE Indians.

This is just a start, as many, many Indians are not free (i.e., they depend upon the "system" to dole out handouts to them and thereby become economic prisoners of the system.)

For each of the tribes, we will try to secure a land base and then impliment an economic program . The overall goal is to get free all Indian slaves in the western hemisphere. Here in California, the challenge is great in that we will have to build from the bottom up.

At Toyon, we envision a program of starting a Foster City for all homeless American Indian children. There is no need for non-Indian agencies to take care of our young! We also will have room for elder Indian people, and the combination will be desirable and welcomed.

We need Indian traditional teachers, doctors, Indian professional people such as sociologists, etc.

We will build what the white man has destroyed. Hope to see you soon.

Richard Oakes

NOTES: At the moment we are in the process of compiling a bibliography on the North American Indians, and a complete set of AKWESASNE NOTES would be a great help to us.

Dr. Yvan Van Garsse
International Bibliographical System on Genocide, Crimes Against Humanity, and War Crimes
Belgium

NOTES: Would you consider asking readers to send you information where history people can do volunteer and/or paid research on Indian history. You know the lack of access Indians have to reading/finding historical materials.

Andrew W. Hermes
Seattle, Washington

(People willing to do research AND people who need research done are invited to write AKWESASNE NOTES, Mohawk Nation, via Rooseveltown, NY. We will try to put you in touch with each other. The Editors)

To the many good people who make Akwesasne Notes possible...

May the Spirit that moves your vital message grow with steadfast sanity, announcing to all the people of this land and beyond, the new awakening of Indian brothers and sisters. Your signs are strong, your voice centers in clarity and the crystal emits a new beam of light. And many are responding, not because someone convinced them, but because they, by their own accord, have awoken. Mother maple need not declare to her seedling that Spring has come.

Many wishes for further success in your task –

Taino –
Michael Sellon

METIS

My hair is straight and black,
my skin is light
my eyes of jade and my cheekbones high.

My face a reminder of past times
when a people was forgotten
and treaties signed.

Of times now
when my people are crying
because of hate

Of times then
when two people lived
in spite of hate.

Of times then
when two people loved
without fear or guilt.

Of times then
when two people died
leaving behind nothing
but I.

Martha West

this great cloud

this great cloud stands high
above the earth i can see
the sun beneath his belly

he grumbles some
he walks on lightning legs
where he steps the tree burns

this great cloud goes on
the sun lights up his rump
he makes water in the east.

Norman H. Russell

THE BATTLE'S NOT OVER YET

Though countless bodies of dead
lay behind us, and rivers no more
carry the blood of the warriors
and soldiers of battle,
the trees still whisper the last words
of each dying man.

Though the war dance has stopped
and the quick, sure-footed braves
no longer dance, and Time has covered
the traces of the horses on the battlefield
the marching feet can still be heard.

Though no bodies of warrior, nor soldier,
lie twisted and torn, and no expressions
or moans of agony are seen or heard,
and the bugles no more sound the attack,
and the battle cry has not been heard
the wind still relays the message
of the drumbeats.

Though no thundersticks sound
and no cannons roar, and the smoke
has long since cleared on the battlefield
the low murmur of the tom toms
goes on and on, and each star in the
heavens takes life from these brave
warriors of battle.

Though the places of battle still lie
in the sun, and no trace of war remains,
though all the sounds of war are all unheard
the battle's raging still, loudly
yet silently. Not killing, yet
killing, too.

Each time I look into the setting sun,
I know that victory's yet to come,
And justice will be done
When the last battle has been won.

June Leivas
from the Chemehuevi Newsletter

My eyes are blue, my skin is light;
I can't be an Indian 'cause I don't look right.
I don't know if I'm red or white,
But one thing's sure: I never feel right.

I got no papers to prove what I'm saying,
So my Indian blood is awful hard to explain.
When I try to tell it and make it plain,
Everybody reaches for the salt and takes another grain.

The government don't consider me
In anything they do,
They don't want another Indian,
So what am I supposed to do?

And when I talk to Indians about my need to identify,
They just act funny and give me the old fish eye,
I'm more like the Indians, and they think that's wise,
But they don't quite trust my big blue eyes.

My kin say they are white, but they know it's not true,
And they are all embarrassed 'cause of the way I do.
I tried to be like them, but I guess I never will.
To me there's a lot more to life than another dollar bill.

My outlook on life don't correspond to white,
So it stands to reason I can't be right
Since I can't be Indian, at least not quite,
I've got a lot of problems, 'cause I know I'm not white.

I was in the Army once, and to my surprise,
They called me Tonto-with-the-Big Blue-Eyes,
Crazy Indian described me and my class,
But it got even worse and they called us blanket - - - (Indians).

I don't know what to do to make things right,
But life's sure uncomfy between red and white.

DGAL YSET Bob Christian

Alaska '70

the icy creek is singing
in tune with the northern lights –
in a blue tent
we are alone within the
mountain's heart.

Denise Lassaw

RUSHMORE/CRAZY HORSE

Four faces – who are they?
These four faces on our sacred land –
Sitting Bull?
Crazy Horse?
Gall?
Red Cloud?
Pa Sapa – who are they?

No these are four white faces
In the Black Hills.
Would you carve images
On your mother's womb?
And yet
You let
Them do it to our mother.

Four white faces
and many red faces
On Rushmore –
Indian songs on their lips.
Indian pride in their hearts.
While the white heart
Remains of stone.
And the stone faces of the white tourists
Look up
To the four stone faces
Looking down,
Crying tears of stone
For the people it dispossessed.

Robert Bacon

ARRESTED AT THE SOUTHWEST MUSEUM

My friends defied the law this day,
The Others bore them all away.
The mountains echo thunder peals,
The Others vend a justice deal.

The People reigned the land, once free
Great Spirit cries His rain on me.
The dead within the gleaming case
Examples of our imprisonned race.

Forbid, forbid the Other's rave
From spading earth from People's graves.
The sacrilige the Other's send
The People's hearts with sadness rends.

The People in a jail cell live,
The Others we shall not forgive.

Wayne Ian Kamp

ALCATRAZ. . . . LIVES!!

You say they're gone????

All taken off. . .
all pushed off. . .
all pulled off. . .
all ripped off. . .

You say they're gone????

Listen then, listen long –

Hear that laughter. . .
Hear that cry. . .
Hear that child. . .
Hear that prayer. . .

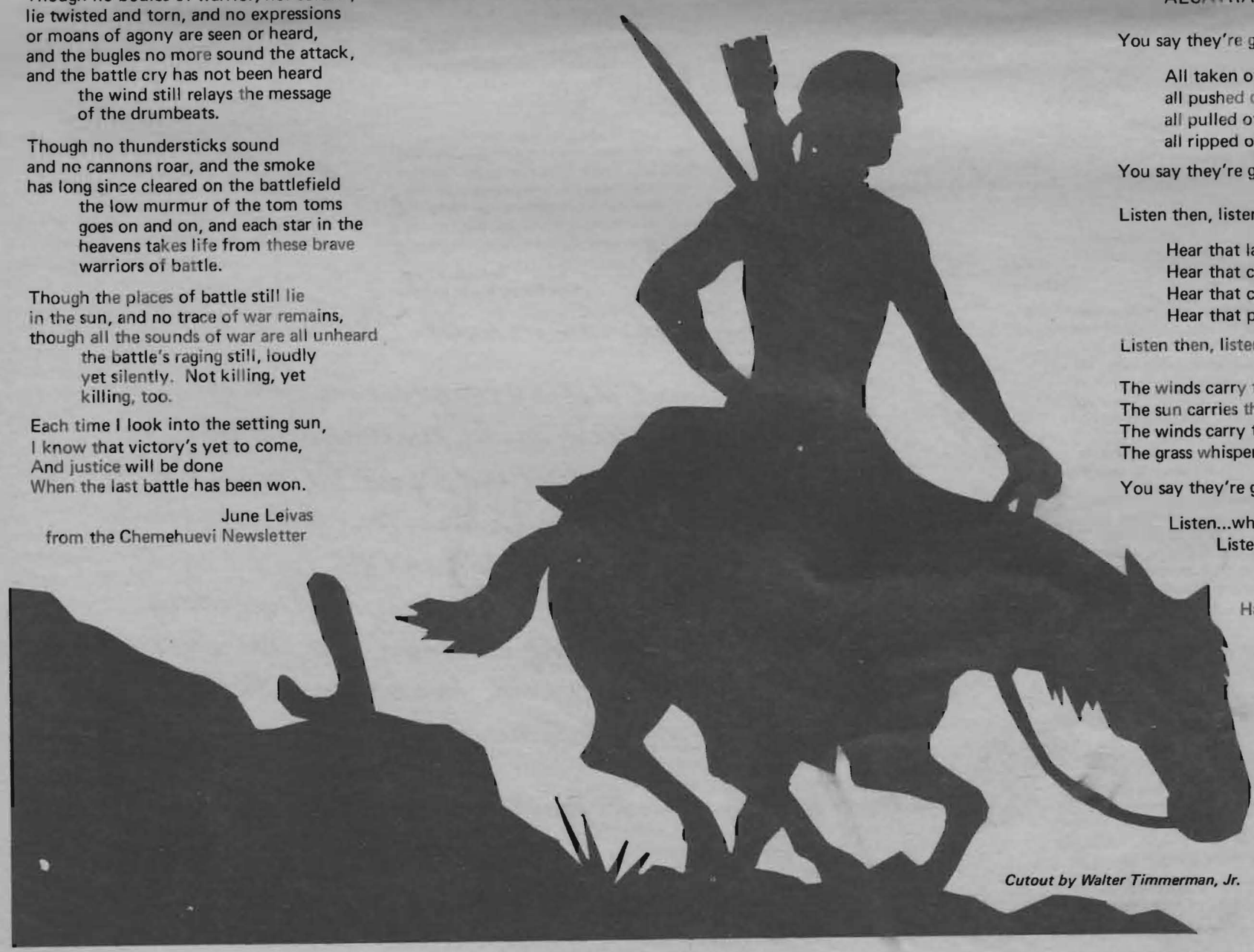
Listen then, listen long.

The winds carry their songs
The sun carries their warmth
The winds carry their songs
The grass whispers their words.

You say they're gone????

Listen...whiteman...
Listen long.

HaiHai PaWo PaWo



Cutout by Walter Timmerman, Jr.